WORLD CALL

A Five-Point Program for A New India

DONALD RICE

☆

Special Youth Features

DONALD LEGG
BARTON HUNTER
RUSSELL HARRISON

☆

Japan Faces Its Problems

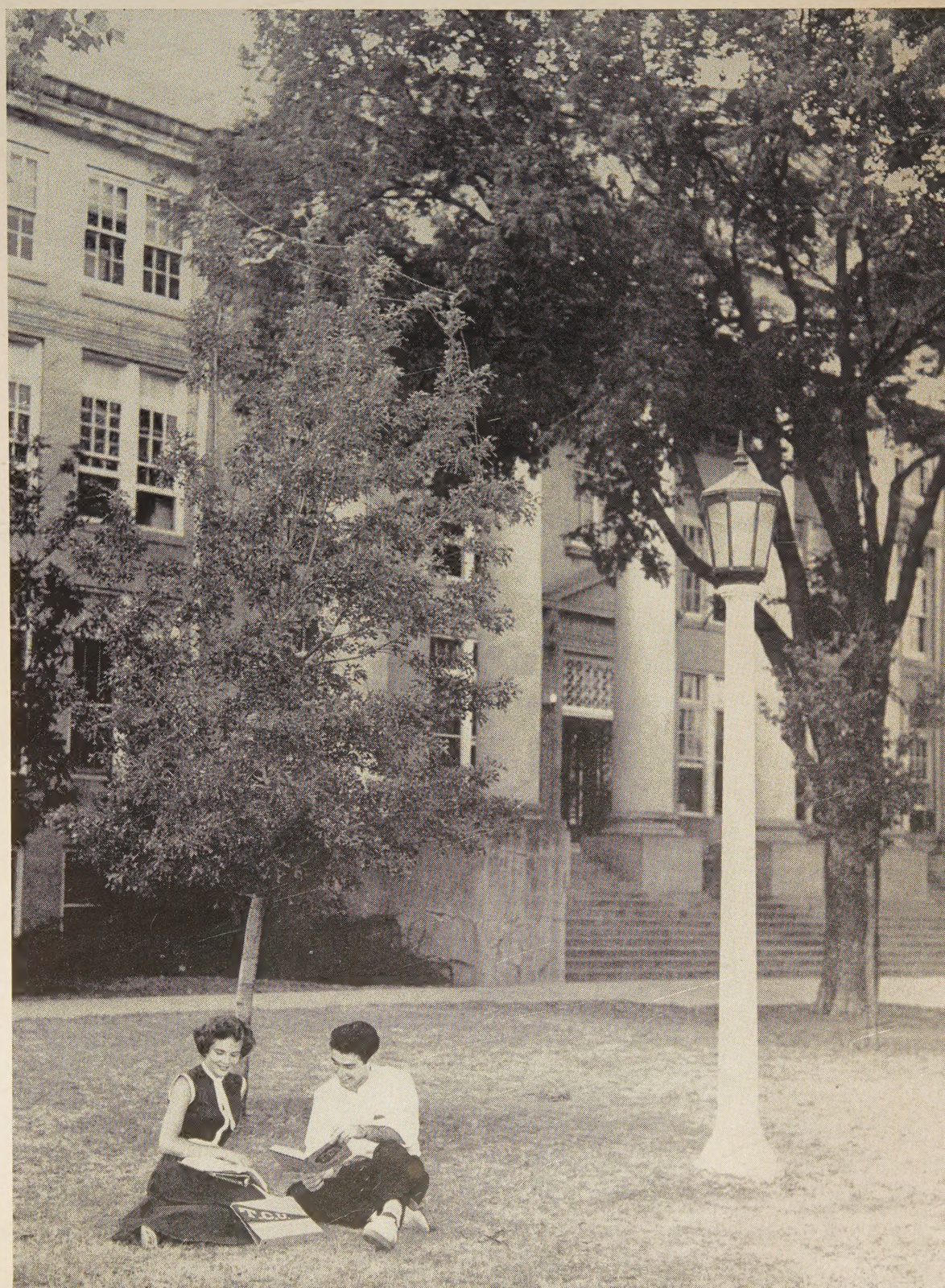
J. B. HUNTER

☆

MAY 1953

☆

Price 20 Cents



May, 1953

Vol. 35 No. 5

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The campus scene on this month's cover is from Texas Christian University, Fort Worth, Texas. The photo is by Ellsworth Chunn. A particular emphasis in this issue of WORLD CALL is on youth. Attention is called to the moving poem by Barton Hunter on pages seven and eight and to the articles by Donald Legg and Russell Harrison. Copies of this issue will be made available to all the summer conferences and camps of Disciples of Christ this year.

Hidden Answers

1. What were some of the problems in the minds of young people who attended Religious Emphasis Day in Peoria?
2. Who met at Kottayam last winter and why?
3. Where is Mt. Olivet Church and what is taking place there?
4. What problems is Japan facing today?
5. Why wouldn't they give the old man some itch medicine?
6. Who is Labib Nasir and what does he do?
7. Where did Tshisunga Daniel recently conduct some successful meetings?
8. Who first proclaimed Child Health Day?

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WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

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D. Rees Browning
Ella C. DeMoisy
John T. Dozier
William H. Dulany
Silas Jones
Ancil F. Linn
James E. Logan
William L. Powell
J. T. Smith
Bessie J. Stahl
Robert H. Stockton
Bertha M. Thompson
J. W. Towry

Memorial Funds totaling more than $1,000,000 have been created by the wills of the devoted Christian people whose names are listed above.

Everyone should make a will!

Every will should remember the church!

Church Extension is a vital part of the work of the church!

Since 1947 Church Extension has offered an opportunity for concerned Christians to perpetuate their interest in the church through the establishment of Memorial Funds. Listed on this page are the names of the Memorial Funds that have since been established (three were established prior to 1947, formerly being listed as Named Funds but now included as Memorial Funds).

Bequests to the Board of Church Extension may be made by inserting in the Will the following clause:

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Global Highlights

News of the World Through the Eyes of the Church

Robert Tobias to Carry on Ecumenical Work in U.S.A.

INDIANAPOLIS, IND. — Robert Tobias, of Lyons, Kans., who has served for several years as representative of Disciples of Christ churches to the World Council of Churches and as assistant director of the WCC's Department of Interchurch Aid and Service to Refugees in Geneva, Switzerland, will return to the United States early in June to carry on his ecumenical ministry here for a year.

Robert Tobias

His work will be to interpret to churches, colleges, seminaries, and to Disciples in general, through conventions and institutes, the ecumenical program of the World Council of Churches.

Mr. Tobias' work will be administered and coordinated by a committee appointed jointly by three supporting organizations: the Committee on Relief Appeals of the International Convention; The United Christian Missionary Society; and the Association for the Promotion of Christian Unity.

Mr. Tobias will begin his work on July 1. His office will be in Missions Building, Indianapolis.

Newspaper Honored for Running Entire Bible

AKRON, OHIO. (RNS). — The Akron *Beacon Journal* was given a Freedoms Foundation second place award of $100 and an honor medal for being the first newspaper in history to begin publishing the entire text of the Bible, a project which will take ten years to complete.

Newspapers and other journals have published excerpts from the Bible but none has ever before attempted to print the entire book. The Revised Standard Version is being used.

Freedom Committee Authorized by NCC

NEW YORK.—A warning that "certain methods" of Congressional committees investigating communism "endanger the very freedom which we seek to preserve," was issued by the National Council of the Churches of Christ in the U.S.A.

At the bi-monthly meeting of the General Board in March the Council authorized appointment of a "Committee on the Maintenance of American Freedom" to guard against developments that endanger liberty through "denying that basic right of freedom of thought," through communist infiltration, or through "wrong methods of meeting that infiltration."

At the same meeting the Board designated Chicago as the location of the Council's Midwest office for the next ten years. At the end of that time, the Council is expected to decide on its permanent headquarters.

World Council American Group Changes Name

NEW YORK. (RNS).—A change in the name of the World Council of Churches' American affiliate was approved recently by its executive committee at a meeting here.

The new name is the United States Conference for the World Council of Churches. The organization previously was known as the Conference of U.S.A. Member Churches.

Disciple Pastor in Congo Receives Civic Award

MONDOMBE, BELGIAN CONGO.—Ntange Timothy, pastor of the Disciples of Christ church at Mondombe in the Belgian Congo, recently received a *Carte de Merite Civique* from the government administrative office for the Mondombe region at the climax of a two-day fete in the pastor's honor.

This Card of Civic Merit is the second given out in the territory

Awards Received for Religious Publicity

—RNS Photo

The Nashville (Tenn.) *Banner* and its religious news editor, Bob Bell, Jr. (above, left), received citations for featuring an "all around" daily religious column from the National Religious Publicity Council. Presentation of the awards to Mr. Bell and other winners was made by the Rev. Oswald Hoffmann (second right), chairman of the award committee. Mr. Bell is a member of Woodmont Christian Church in Nashville.

which has a population of nearly 100,000.

The Belgian Colonial Government is taking this means of recognizing outstanding Africans and honoring those who have shown by industry and leadership the finer qualities of mankind. It will be from this group in the future that representatives will be selected to form a consultative legislative and administrative body for the territory.

Work Camp for Pastors To Be Held in Germany

MAINZ-KASTEL, GERMANY.—An international work camp for ministers will be held here from May 28 to June 25. Eight days will be spent on a building project for the Gossner Mission. There will also be lectures, Bible study and discussions. Later the ministers will work in ordinary shifts in different factories in and around the city, having direct contact with workers and jobs.

The work camp will be built around the theme, "The Task of the Church in Relation to the Industrial Worker."

Nelson Chappel Named Education Executive

NEW YORK.—The Rev. Nelson Chappel has accepted the position of chief executive officer of the World Council of Christian Education and Sunday School Association, it was announced by Dr. Luther A. Weigle of New Haven, Conn., chairman of the Assembly of the Council.

Since 1950 Mr. Chappel has served as secretary of the John Milton Society for the Blind. Before that he was for five years the secretary of the Department of Christian Education of the Canadian Council of Churches.

World Council Issues Emergency Communique

GENEVA, SWITZ.—The Administrative Committee of the Department of Interchurch Aid and Service to Refugees of the World Council of Churches issued an Emergency Communique to member churches and fellow Christians, summarizing 1953 needs around the world. Restoring flood-devastated churches in England and Holland, and immediately increasing relief and welfare services to refugees fleeing to West Berlin from behind the Iron Curtain were placed at the head of a list of world-wide needs.

Also listed as having an urgent claim on the generosity and Christian concern of Protestant bodies in America were the 15,000 European Christians in Communist China, 4,000 refugees stranded in Trieste, 850,000 Arabs marooned in the Middle East, masses facing starvation in South India and Pakistan, and more than 9,000,000 homeless, destitute or displaced Koreans.

Churches Send Seed to Yugoslavia

—RNS Photo

Dr. Wayland Zwayer, associate executive director of Church World Service (center), presented 5,000 bushels of seed grain, donated by Christians in America's farm areas, to Yugoslavia's farmers at a brief ceremony in New York. The grains, valued at about $22,600, reached the drought-stricken plains of Yugoslavia in time for spring planting. Shown at the gift presentation are left to right: Budimir Loncar, consul of Yugoslavia; Canon Almon R. Pepper, director of Christian social relations, Protestant Episcopal Church; William H. McCahon, associate executive director, President's Committee on Voluntary Foreign Aid of the Department of State; Dr. Zwayer; Madame Timea Drndic of the Yugoslav Red Cross; Milenko Filipovic, Yugoslav minister plenipotentiary to the U. S., Vladimir Medanic, Yugoslav naval attache.

National Council Establishes Religious Liberty Department

NEW YORK.—At a recent meeting of the executive board of the Division of Christian Life and Work of the National Council of Churches, it was voted to establish a Department of Religious Liberty. Bishop Malcolm E. Peabody was elected chairman of the Committee.

The purposes of the newly established department were stated as follows:

1. To continue and extend the work of the former Joint Committee on Religious Liberty and such studies in the field of religious liberty as were formerly conducted by the Committee on Religious Tolerance.

2. To contribute to the understanding and appreciation of the meaning and significance of religious liberty in the religious, cultural and political heritage of the Council's constituency and the nation.

3. To provide the Council with information and advice in the field of religious liberty and to act on behalf of the Council in this field as may be authorized by the General Board of the Council.

Disciples of Christ on the Committee include M. Searle Bates, Harold E. Fey, John W. Harms and Donald F. West.

Disciples Cooperate in Atomic Plant Area Work

COLUMBUS, OHIO. — Through participation in the National Council of Churches, Disciples of Christ are taking part in an interdenominational program to provide maximum Protestant facilities in eight Ohio counties directly affected by a $1,200,000 Atomic Energy Commission plant which is being constructed in Pike County.

The Rev. James R. Noland, Jr.,

of Philadelphia, has been named minister-coordinator of the program. Employed jointly by the National Council of Churches, the Ohio Council of Churches, and the newly organized Scioto Valley Committee for Defense Ministry, Mr. Noland started his new assignment on Apr. 1.

From 10 to 12 home mission workers are expected to be assigned to the area by the various major denominations participating in the cooperative effort.

Report Religious Book Sales Increasing

ATLANTIC CITY, N. J. (RNS).—Interest in religious writings and books has been growing steadily, it was reported by members of the Protestant Church-owned Publishers' Association at its annual meeting here.

An association spokesman said that "a very conservative estimate" of the business done by the organization's 27 member groups in 1952 would show an increase of more than 10 per cent over the $50,000,000 figure reported for 1951—or a total of about $55,000,000.

Charles Parlin Appointed Assembly Press Chairman

NEW YORK. — Charles C. Parlin, a Methodist layman and a senior member of the New York law firm of Shearman and Sterling and Wright, has been named chairman of the important Press and Radio Committee for the Second Assembly of the World Council of Churches. The Second Assembly of the World Council will be held on the Northwestern University campus, Evanston, Ill., in August, 1954, but as chairman of the United States Conference Committee on Interpretation and Support, Mr. Parlin's responsibility will extend also through the pre-Assembly period.

Disciple Singer Shares in Anniversary Celebration

LEOPOLDVILLE, BELGIAN CONGO.—Mrs. Rosa Page Welch, now returned from a goodwill singing tour of the world on behalf of American Protestants, sang at the ceremonies here on Feb. 8 when Protestant Christians of the Belgian Congo celebrated the 75th anniversary of the arrival of the first Protestant missionaries in their country. Over 25,000 people participated in the ceremony led by the Protestant Council of the Congo, which is the oldest Christian Council in Africa.

High government and church officials cited the history of the 75 years of Protestantism in the country. Protestantism today in the Belgian Congo numbers 1,200,000 converts, 1300 missionaries and 800 indigenous pastors.

Alcwyn Lloyd Roberts Named Education Director

NEW YORK.—The Rev. Alcwyn Lloyd Roberts, religious educator and church administrator, associated with the Presbyterian (U.S.A.) Board of National Missions for 19 years, has been named general director of the Commission on General Christian Education of the National Council of the Churches of Christ in the U.S.A.

Serving also as associate executive secretary of the Division of Christian Education, Mr. Roberts will work closely with the Division's two other major units, the Joint Commission on Missionary Education and the Commission on Christian Higher Education.

Beneath the Spire

MRS. CHESTER E. MARTIN, popular churchwoman, world relations chairman of Women's Council in Peachtree Christian Church, Atlanta, Ga., several years; president of Council at First Church there in 1925 . . . daughter of J. F. Lambert, Disciple minister, she was born at College Park, Ga., and educated in state; mother of daughter and has two grandchildren . . . Mrs. Martin is past president of both Georgia and Atlanta Councils of Churchwomen . . . now president of Georgia Federation of Women's Clubs and Women's Auxiliary of Salvation Army . . . long interested in gardening and flower arrangements, she is a nationally accredited flower show judge.

Mrs. Martin

* * *

THOMAS ALLEN HOUSTON, 74, is an elder of First Christian Church, Durant, Okla., and its men's Bible class teacher more than 26 years . . . class gets more attention, as do his pansy gardens since July, 1952, when he retired as history dept. head of Southeastern State College there after 54 years' teaching and educational administration . . . born in Pendleton County, Ky., received B.A., and M.A., degrees from Transylvania College; did more graduate work at Oklahoma A. & M. College, Oklahoma and Columbia U's. . . . married to Lucy B. Hopkins in 1912 . . . after teaching in Kentucky, moved to Isabel, Okla., to teach and administer schools before going to Southeastern . . . organized Southeastern's Savage Forensic tournament; as student, won state and southern championship, oratorical honors . . . Sunday school superintendent and teacher wherever a resident.

Mr. Houston

* * *

EARL H. VAN DOREN, 49, minister of Seattle, was born on homestead near Mansfield, Wash., in "Big Bend" wheat country, one of 10 children of Mr. and Mrs. W. L. Van Doren . . . preparatory work and collegiate studies at Spokane U.; A.B. in 1928 as salutatorian . . . married Zera M. Dunsworth, 1926, valedictorian Spokane U. class of 1924; their daughter, Corinne (Mrs. Carl Berg), music graduate Northwestern U.; son, Gerald, ministerial senior at Northwest Christian College . . . pastor eight years at Helena, Mont., and 14 years at Centralia, Wash., before becoming state secretary of Washington and Northern Idaho on July 1, 1949 . . . president of Washington Christian Missionary Society three years and Washington-North Idaho Convention of Disciples in 1944 . . . golfer and fisherman, likes to read Bible, devotional books, sermons, and fiction.

Mr. Van Doren

—BELL RINGER

WORLD CALL

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Calling People of Good Will

THE response of the people of the world to the flood disaster in Holland was one of the most heart-warming happenings in recent months. Thanks to this response and to the Dutch people themselves, evacuees from the affected areas were quickly settled in other parts of Holland and provided with adequate supplies of food and clothing.

The situation is still difficult. The loss is put at $264,500,000 in money and at 34,240 in the number of houses damaged or destroyed. Four hundred-fifty farms were completely destroyed, while losses in cattle were put at 22,000 and losses in horses at over 1,000. A total of 100,000 people were evacuated.

Needs of churches in the flooded area are tremendous. Of over 80 Dutch Reformed churches, there are 75 which stood or are still standing in the water. Other churches suffered smaller but serious losses. In addition, there is the loss of income, hymn books, Bibles, equipment, parsonages and benevolent homes.

The spiritual ministry to the people as they struggle back to normal life will depend much upon friends from abroad. Through the department of Interchurch Aid of the World Council of Churches over $100,000 had been contributed for the churches in Holland within a month after the disaster. More will be needed and more will come.

DISCIPLES of Christ have a part in this program through their Week of Compassion offerings. On April 1 the 1953 Week of Compassion offerings received from the churches amounted to $280,532.24. It is to be remembered that the goal set is $500,000. That amount must be received by June 30 or the expected allotments will have to be cut.

The emergency in Holland is only one in which people of good will can help today. South Korea, for example, has "10,700,000 refugees and others who are officially listed as destitute and are doomed to eventual starvation under present conditions." In South Korea there are, according to Elfan Rees, the World Council's advisor on refugee affairs, from 120,000 to 150,000 abandoned children who are now "completely unabsorbable into any kind of family or community life."

In Korea, said Mr. Rees, "I often saw children searching for their parents, but I never saw parents looking for their children. There is a whole generation that will grow up in institutions."

In the face of such needs there is always the temptation to think that we cannot do anything important. But we can. As citizens we can support government and inter-government projects of aid. And we can help as members of churches participating in a world-wide fellowship.

Free Speech and a Free World

THE *New York Times* does not blatantly proclaim on its masthead that it is the "World's Greatest Newspaper" but there are probably more serious students of the press who would vote that title for the *Times* than for any two other papers. By its accurate coverage of the important news of today's world and its refraining from "coloring" in its news columns with editorial bias it has gained the title, "the editors' Bible."

These facts add weight to a widely quoted comment in an address by Arthur Hays Sulzberger, publisher of this distinguished and conservative newspaper. Addressing the Columbia College alumni on "Man's Right to Knowledge and the Free Use Thereof," the publisher held that the maintaining of a free world is linked up with "freedom of expression in our schools, in our government, in our assemblies, in our press, in all our walks of life." It is, he insisted, "the mind and heart and soul" of mankind which must be won if we are to advance the cause of what we call a free world. And this cannot be accomplished by repression and compulsion.

"I would not knowingly," said the publisher, "employ a Communist on the news or editorial staff of the *New York Times*. On the other hand, I would not institute a witch hunt to determine if one existed and thereby throw questioning and fear into (my) organization. . . . Even if we found a Communist or two . . . in so doing we would run the risk of destroying the atmosphere needed for the production of the kind of a newspaper we are publishing."

Communists can perhaps afford or think they can afford to suppress freedom of expression. A free people cannot, lest they lose one of the qualities which makes them a free people.

Pentecost and the World-wide Church

THE oldest religious festival celebrated today is probably Pentecost. It was first associated by the Jewish people with Noah and the promise of "seedtime and harvest." Later it was related to Mt. Sinai and the giving of the Ten Commandments. Emphasis was placed on hospitality to strangers and those of other faiths who were in the community.

With Christians, Pentecost has been associated with the birth of the church, its unity and its sense of world-wide responsibility.

The first Christian Pentecost came fifty days after the first Easter when 120 followers of Jesus had gathered in Jerusalem to celebrate the ancient festival, and when 3,000 converts joined them in the new fellowship which was to spread to all lands. The story is told in the second chapter of the Book of Acts.

Because of the historic universal emphasis of Pentecost, the World Council of Churches has suggested to its 161 member churches in 43 countries that the day be used for helping all Christians to understand the ties of faith and fellowship which unite them with those of other countries and other communions. In many churches Pentecost has come to be a time in which they consider their relation to and their support of the cause of Christian cooperation as represented in local and state church federations and councils and in the National and World Councils of Churches.

Pentecost Sunday comes this year on May 24. For those who plan services of worship in keeping with the distinctive nature of the day many suggestions and aids are available through the offices of the World Council of Churches, 156 Fifth Avenue, New York 10, N. Y. Of the hymns appropriate for the day, we are especially impressed by one written by Roger K. Powell. The hymn is "Lord, We thank Thee for Our Brothers," and may be sung to the tune, *Rochester* which was written by Hugh C. Burr. It may also be used with the tune, *Austria* which is found in most hymnals. The words follows:

Lord, we thank Thee for our brothers
Keeping faith with us and Thee;
Joining heart to heart with others
Making strong our company.
With the cross our only standard
Let us sing with one great voice,
Glory, glory, Thine the kingdom;
Churches in Thy Church rejoice.

God be praised for congregations
Coming side by side to Thee;
Many tongues of many nations
Sing the song of unity.
Sweet the psalm and sweet the carol
When our song is raised as one;
Glory, glory, Thine the power,
As in heaven Thy will be done.

Hallowed be Thy name forever!
Heal our differences of old;
Bless Thy Church's new endeavor,
For Thy Kingdom make us bold.
One our Christ and one our gospel,
Make us one we now implore,
Glory, glory, Thine the glory
Through the ages, evermore.

Pentecost should be a time of thanksgiving—*"for the innumerable company out of every nation and race and tongue who make up the church of Christ; for our unity in Christ, which, in spite of many differences, draws us together in one community of faith and love and service; for the many evidences that the Holy Spirit is bringing about a deeper Christian fellowship and an increasing cooperation among Christians."*

Problems of the Minister

WITH her usual insight, Professor Georgia Harkness of the Pacific School of Religion, spoke to the ministers' convocation at the University of Southern California of "seven deadly sins" which constitute the "occupational hazard" of their calling. Few would suggest that Dr. Harkness' list of ministerial "sins" can be charged to all or even most ministers. Yet few would deny that the list is particularly apt.

Here is the list: spiritual pride, feverish over-activity, under-activity, eagerness for praise, accepting material standards of success, dark night of the soul and double-mindedness—in which one wishes to please God but also wants to please himself.

God's corrective for these "seven sins" is to be found when one is "humble, honest in self-examination, prayerful and trustful."

One may comment that the "unforgivable" sin is not to yield to one or more of these "seven deadly sins" but to fail to seek after the corrective.

ANOTHER distinguished American churchman, Ralph W. Sockman, offered some sage advice for young preachers in a talk to ministers in St. Louis, Missouri, recently.

"Try to preach a new sermon on an old text," said Dr. Sockman. "It will show what has happened to you, how far you have moved. What we usually do is to preach an old sermon from a new text."

Few ministers anywhere have been more severely tested in their preaching than this pastor of Christ Church (Methodist) of New York City. Going to the church while yet in the seminary, Dr. Sockman, now in his early sixties, has never been pastor of any other church. In addition, he has given himself to an exacting radio ministry and has preached in churches and assemblies all over the country. No man, whatever his natural gifts, can do this without growing—or without constantly reappraising his ministry and rededicating himself to it. The way of the ministry is not easy and any true minister knows that it is not. And he learns too before he has gone very far that his major problem is always with himself. Not just with the ways of people or the ills of society, but with *himself.*

Pray, My Young Friend, Pray!

A Meditation to Be Read Aloud

Pray, my young friend, pray.
Pray, my young friend, pray, pray, pray!

Pray for an era that's passing away.
Pray for a world that's filled with decay.
Greet the new age, premature, out of season;
To many, its birth is without rhyme, or reason.

BEBOP, BEBOOP AND ATOMIC WAR.

Mau Mau hangs dead cat on a fence,
And in the plush lounges
Of diplomatic circles
Ambassadors wearily drink another gin.

And now, it's spring for the businessman,
And his new crop of television aerials
Springs up all over the city.
Ain't nature grand!

BEBOP, BEBOOP AND ATOMIC WAR.

In the laboratory a young scientist
Digs deep into the mystery of disease bacteria.
In the laboratory a second young scientist
Grabs his colleague's data hot off the griddle
To make bacterial weapons
For the destruction of mankind.

Planes now buzz around our world
Like flies on a garbage heap—
And stone-age Bedouins in Saudi-Arabia
Look up from their herds and wonder—
While twentieth-century Manhattan cave dwellers
Pound their typewriters,
Chew their gum
And do not pause to raise their eyes—
Let alone their thoughts.

BEBOP, BEBOOP AND ATOMIC WAR!

Get an education—Why?
Join the navy and see the world—Why?
Go to church and obey the moral law—Why?
Work hard. Be a success. Retire. Die. Why?

BEBOP, BEBOOP AND ATOMIC WAR!

* * * * *

——pray, my young friend, pray——

Pray for the era that's passing away.
Pray for the world that's filled with decay.
Greet the new age, premature, out of season;
To many, its birth is without rhyme or reason.

——pray, my young friend, pray——

Lift up your voice to the heavens, high.
Bewail your fate to the day you die.
Shout your frustration to the Deity's face.
Tell God you're sick of your futile chase.
Remind him now of your hopeless plight—
You're caught in the draft like a tailless kite.

You're pushed around,
By social processes
So great and profound,
Your strength is ignored,
Your voice, without sound.

You're no longer you.
You're dust from the West
Blown in somebody's eye.
You're a new refrigerator
Dropped in the lap
Of some half-witted guy
Who answered six silly questions
On a quiz program.
You're a deadly fragment of a grenade
That fell in love with the viscera
Of a young soldier who had just got word
Of the birth of his first-born son.

* * * * *

——pray, my young friend, pray——

Lift up your thanks to the heavens, high.
You still have the freedom to live or to die.
Thank God for the evidential chorus vast
Of ten million times ten million homes that cast
The radiant light of family love and faith
And breed in man his sense of inner personal worth.

Offer up your prayers of gratitude for the
Generations of missionary pioneers who
Have sown peace and love on distant shores;
And for the inspired wisdom of our own day
That unfolds technical assistance programs
From Austria to Ecuador and from Pakistan to Indonesia.
Give thanks for the developing ecumenical church,
For the united youth movements of our world,
For the dreams of the multiple agencies of the United Nations.
Look well upon the patient and untiring and unheralded
Efforts of generations of teachers who have
Sought to free men's minds from the tyranny
Of ignorance and prejudice.
Sing Alleluiahs to the innumerable ways in which

WORLD CALL

Kindness and wisdom and generosity and courage
And self-sacrifice light candles in the darkness
Of our night.

* * * * *

—pray, my young friend, pray—

You're hope and frustration,
Depression, elation,
Joy, tribulation,
You're death and creation.

—pray, my young friend, pray—

Pray for eyes that see
And ears that hear;
Pray for intellect that grasps
And a heart that understands this day.

—pray, my young friend, pray—

You're in the center of the stage.
The lights are up.
The curtain's opening on the play.
You better know your lines and cues.
This is no dress rehearsal.
This is The Day!

—pray, my young friend, pray—

That thing you hold within your hand—
That compacted ball,
That world your scientific skill
Has shrunken like a head-hunter's grim trophy skull.
That world's an atom bomb
And this, The Day.

—pray, my young friend, pray—

It's springtime in the universe.
And deep beneath the muck and mire and snow
There stirs the everlasting seed
Of a new world that will germinate and grow.
This is The Day.

—pray, my young friend, pray—

This is the judgment day.
God's clearing out our world-wide slums—
He's makin' way, he's makin' way.
He's tearing down the ancient haunts of men;
The tenements and shacks
That house that part of humankind
That lives across the world-wide tracks.
The ancient brothels and the gambling rooms,
The taverns and the sweats,
The old flophouse and the three-ball joint
He smashes flat without regrets.

I see him in South Africa
And Kenya's tortured lands;
I hear his voice in India
And 'cross Tunisia's sands.
In bloody Russian purges
And in the calm reform
Of Sweden's way of life
He rides above the storm.

He's knocking down the ancient halls
Of privilege and caste.
He's blasting out the masonry
Of empire from the past.
He's cracking up the rugged walls
Of prejudice at last.
He's clearing ground for brotherhood;
He's sweeping out the rubble sure and fast.

TO BE ALIVE IN SUCH A DAY

—pray, my young friend, pray—

To feel the pulse beat of a whole world
Throbbing in your heart.
To think the thoughts of all mankind expressed
In trade and industry, in law, in music and in art.
To know a race's hungers and its pains.
To sense its restlessness and inner strains.
To plumb its hopes, its fears, its losses and its gains.

TO BE ALIVE IN SUCH A DAY

To be a crowbar in God's grasp.
To be a sledge, a level or a rasp.
To be a girder or a rivet or a hasp.

—pray, my young friend, pray—

To be a blueprint or a patch of land.
Or, for foundation concrete, only sand.
To be a bandage for an injured board.
To be alive in such a day
To build, to work, to heal, to sing,
To think, to plan, to act, to bring
To life a new age in God's way.

TO BE ALIVE IN SUCH A DAY
PRAY, MY YOUNG FRIEND, PRAY.

Pray gifts of spirit from above.
Pray you for skill and wisdom and for love.
Pray you may be a prophet—worker—priest and man
Of God, within God's plan.
To ease the pangs of a culture's death
And urge the start of a new world's breath.

PRAY, MY YOUNG FRIEND, PRAY—

That God may make you
Gentle, kind and gay;
Resolute, courageous, strong,
Immune to hate,
Impervious to wrong.

PRAY, MY YOUNG FRIEND, PRAY.

—Barton Hunter

Good News In Africa

Disciple Churches In Congo Sponsor Guest Evangelist

The evangelistic services packed the Coquilhatville church. More inquirers sat outside.

RECENT reports from the Belgian Congo have indicated that the Africans are ready and eager to accept the Christian gospel. The number of new converts that can be gained is apparently limited only by the number of missionaries and evangelists available for preaching and teaching.

It is good news then, to hear of a recent evangelistic campaign conducted at the request of the Disciple of Christ churches at Coquilhatville and Bolenge by Tshisunga Daniel, one of the first Africans to become a professional evangelist.

Tshisunga Daniel is a minister with the Presbyterian Mission in Southern Congo and has had a wide experience in leading evangelistic campaigns for other groups throughout the country. A man of the highest character, he speaks English, French and many African dialects.

This was the first time that Disciple churches in the Congo had arranged for evangelistic meetings with a leader from another communion, and the success of the venture will probably lead to further campaigns.

Evangelist Tshisunga Daniel (center) and Pastor Bongalemba (second from right) are seen with church leaders at Bolenge.

Freeman Redding (left) and Miss Myrle Ward (right foreground) leave the Pretoria Road Church in Kingston, Jamaica, after the Sunday morning service. Miss Ward, Disciple missionary, was hostess to Miss Honeywell.

I Went To Jamaica

An Interview With

Evelyn Honeywell

CHRISTIANITY in Jamaica faces a tremendous task," said Miss Evelyn Honeywell, Assistant-to-the-Editor of WORLD CALL on her return from a visit to that green island in the Caribbean Sea where The United Christian Missionary Society is engaged in the missionary enterprise.

"Perhaps my most vivid impression," Miss Honeywell continued, "is of the competent, energetic way in which a limited staff of both missionary and national workers is carrying on in the face of limitations of all kinds."

Disciple missionaries in Jamaica at present include Mr. and Mrs. Evert Millard, Miss Myrle Ward and Miss Lyrel Teagarden. Freeman Redding, construction supervisor, is also in Jamaica at this time, overseeing the church rebuilding program.

Miss Honeywell spent three weeks of January in Jamaica and Puerto Rico where she gave her time almost exclusively to seeing and taking pictures of the various phases of the work carried on in these islands by Disciples of Christ.

Problems Are Many

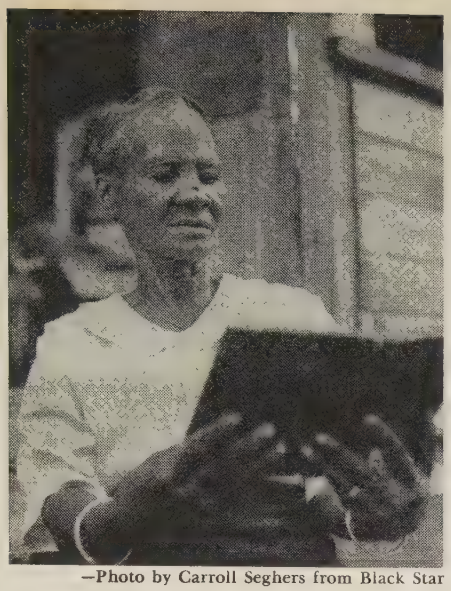
Jamaica has many problems, Miss Honeywell indicated, which even the casual visitor cannot help seeing during a short stay on the island. Poverty and illiteracy are widespread. Swampy areas breed malaria mosquitos, and virus pneumonia claims many victims. There is a lack of meats, milk, and butter or other fats in the ordinary diet of the people which may be a reason why many of the Jamaicans are not ambitious and seem to lack initiative. Soil erosion, too, is a serious problem.

"I was so glad to be able to visit several of the churches in Kingston during my one Sunday in Jamaica," said Miss Honeywell. "There was an especially interesting meeting at the Torrington Church in the afternoon when the women of the four Kingston churches met together to exhibit garments which they had made out of feed sacks and which were intended for distribution among needy children."

The women accepted the suggestion made by Miss Ward that they share the garments with the churches in the Portland parish across the island. Miss Ward later told Miss Honeywell that sharing with others is not a common experience for them and something that she hopes the women will come to do more and more. They have been on the receiving end so long because of their own poverty and need, and because of disasters like the 1951 hurricane.

Besides seeing something of the churches, Miss Honeywell was able also to visit two schools.

At Torrington Church, women from four Kingston churches examine garments they have made for the needy from feed sacks.



Sister Clayton, a member of the New Bethlehem Church at Llandewy, in the St. Thomas district, reads her Bible. Miss Honeywell enjoyed a visit with Sister Clayton during her stay in Jamaica.

—Photo by Carroll Seghers from Black Star

"There was rain and fog all that day," she said, "so that not so many children as usual were present at the school at Mt. Industry. I was told that they don't have protective garments to keep them dry, so they have to stay home when it rains."

The classes were grouped here and there, all in one large room, with all groups reciting at the same time. The children were crowded on benches with crude tables and slates. Surely, Miss Honeywell felt, one of the urgent needs in Jamaica is for better school facilities.

She also visited Christian College at Lawrence Tavern where forty-seven boys and girls are enrolled under the guidance of six faculty members. Christian College is really a high school and discussion is under way at present looking toward changing the name of the school.

Miss Honeywell's visit to the St. Thomas district was one of her most interesting trips. Here the rebuilding of some of the churches destroyed by the hurricane in 1951 is being carried on under the leadership of Freeman Redding.

Freeman Redding, construction supervisor, operates the cement mixer as the work goes ahead on the Mt. Olivet Church.

All during the week Miss Honeywell had been watching the workmen make cement blocks for one of the new churches and she had seen the stack growing larger day by day. The truck had been making trips to Mt. Olivet Church at Bito, taking gravel and cement for the foundations. But on this day Mr. Millard and Mr. Redding loaded the truck with cement blocks, the first truckload of blocks for Bito. It was a historic occasion.

The church at Bito had been completely destroyed in the hurricane, and the church members had put up a temporary structure made from boards and galvanized roofing salvaged after the storm, in which they could meet until a new building was available. It was now most interesting to see the men at work and the new church actually beginning to rise.

A work camp to aid in this church rebuilding program will be sponsored this summer by the Department of Social Welfare of The United Christian Missionary Society in cooperation with the Jamaica Mission.

Difficulties Confront Christian Work

After a week's close association with the missionaries Miss Honeywell felt that she had begun to get some idea of the problems confronting Christian work in Jamaica.

First and foremost is the small staff. To minister adequately to the Jamaicans would absorb the complete time and effort of many more than the four Disciple missionaries and ten Jamaican workers now on the field.

Another problem is the difficulty in getting adequate seminary training for ministers. Yet so many of the present pastors are getting along in years and new recruits must be secured.

"As I look back on my trip," Miss Honeywell said, "I remember the beauty of the scenery; mountains, clouds, valleys and the sea; I remember the new and delicious foods; I remember the precipitous roads down the mountainsides and the sight of the women washing clothes in the rivers, and crushing stones for road repairs.

Simple, Natural Piety

"But perhaps best of all I remember the simple, natural piety of the Jamaican Christians, and the joy and strength that they find in their religion.

"During our visit to the St. Thomas district where the new churches are being erected we stopped in to visit Sister Clayton, a member of the Llandewy church. She is a tiny person but so full of enthusiasm and we enjoyed talking with her. On the table lay an old copy of World Call in which appeared the first pictures of the hurricane disaster.

"When we were about ready to leave, Mr. Millard suggested a prayer service. Quick as a flash, Sister Clayton and the others who had gathered there fell to their knees in the attitude of prayer.

"If this natural and joyous acceptance of the gospel is reinforced by a more adequate support from fellow-Christians in America, Jamaica can truly become a Christian land."

The Afterglow of Travancore

At a World Conference, Christian Youth Listened for the Voice of God.

By RUSSELL F. HARRISON*

NOT too many months ago more than three hundred Christian youths from fifty-five nations, speaking in the tongues of more than seventy-five languages and dialects, met together in the small community of Kottayam, Travancore State, India. Why should they travel the thousands upon thousands of miles to a tiny speck on the face of the earth? Why should they spend those many months of preparation, including the arduous hours of studying English—which was chosen from the seventy-five languages and dialects as the language of the conference?

Why should the five religious organizations sponsoring the conference spend three years in planning and financing the Third World Conference of Christian Youth? (The sponsoring groups are the World Council of Churches, the World Council of Christian Education, the World Student Christian Federation and the World's Y.M.C.A. and Y.W.C.A.) Why should various national groups spend days and weeks, stretching over a period of months, obtaining visas, permits, health inoculations, travel schedules and other necessities for each individual delegate?

Put all these questions together and one word arises: *Why?*

Any business or group of businesses must see that dividends are likely as a result of any undertaking. The business of Christians, be they young or old, meeting together in a world conference must envision positive results and dividends in the future.

Christian youth delegates from around the world looked forward to a world conference in an Asian setting. It was not long until they realized that it was not merely a conference in an Asian setting but truly an *Asian Conference.* Immediately for each person there was a sense of being absorbed for a two-week period deep into the life of South India.

Plans were made for the Conference to reach out as well as to grow into a group. By twos and threes the delegates went out to towns and villages in the thickly populated rural areas to speak in schools, churches and various types of meetings and rallies.

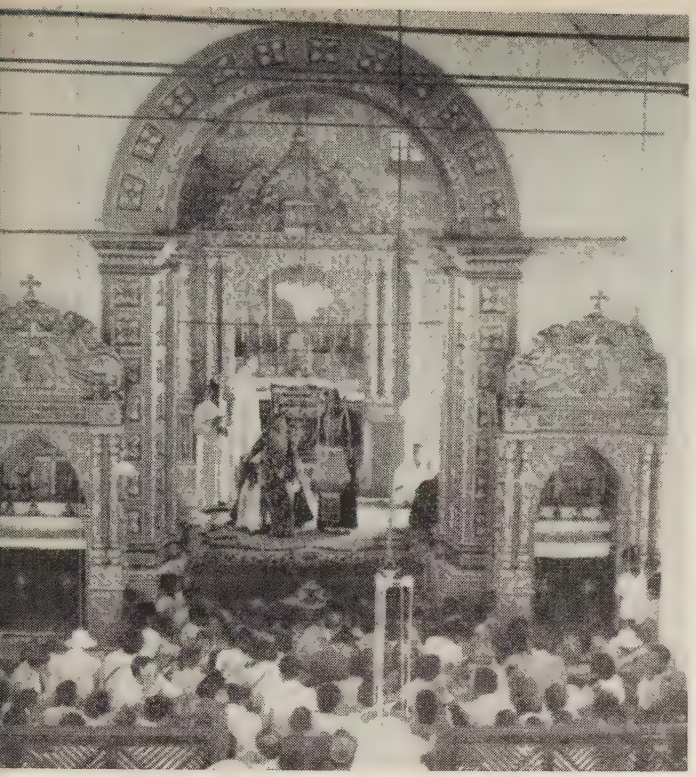
On the second week end of the Conference the entire group dispersed and most of the delegates had the privilege of spending Saturday night in an Indian home and speaking in a church service or in other meetings on Sunday. It required almost a miracle of planning and timing for the local arrangements committee to have each young person at a designated spot on the Conference grounds where his Indian host was to meet him and take him to the village home where he was to stay.

Through the use of a tape recorder and private note-

*Mr. Harrison is national director of youth work in the department of religious education of The United Christian Missionary Society. He was a fraternal delegate to the Third World Conference of Christian Youth held December 11-25, 1952, at Kottayam, Travancore, India, and has recently been named chairman of the committee on youth work of the Division of Christian Education of the National Council of Churches.

A youth delegate from Burma to the Travancore Conference at Kottayam, India, meets with a welcome as he leaves the train. Over three hundred young people from fifty-five countries met in this Conference of Christian youth.

—Photo by Korteling



—Photo by Korteling

Delegates to Travancore visited the "oldest church in the world," said to have been established by the Apostle Thomas.

taking, the questions asked by Christian youth were preserved. Their theme was "Christ—the Answer." It soon was discovered that Christ does not have a blueprint for answering every situation. God is asking man the questions and in Christ man answers these eternal questions of God. Christian young persons began to see, as the Conference progressed, that a fuller understanding of the problems and situations of the world today was essential to understanding the right questions they should be asking and therein finding the answer Christ would give.

Many Questions Considered

Here are some of the questions and problems that were presented:

1. Hinduism is quite ready to absorb Christianity and is convincing some Christians.
2. I find it difficult to understand why God should create all that was good and at the same time leave man open to sin and evil.
3. What can we do to give people again a vision of the relation between faith and daily work?
4. To whom in the framework of civilization must we attribute social inequality?
5. Since the Moslems also believe in God, does this imply that there is no difference between the Moslem and the Christian religion?
6. Does the church interfere in politics too little or too much? Why is the church a church of the middle class, even in Eastern Germany?
7. The church is not meeting the needs of youth whereas communism offers opportunity for expression.
8. In my country a young couple becoming Christian interferes with the whole family pattern.
9. Fear of not being married because of being a Christian causes many young people not to become Christian in many countries of the East.
10. There is only lip service to faith; it is not transferred to economic and political problems.

These are but a few of the actual questions and problems which delegates to the conference faced in their various discussion and Bible study groups.

The young people attending the conference were divided into five discussion groups to consider these five topics:

1. Interpreting the gospel of Jesus Christ.
2. Jesus Christ and the search for personal freedom and social justice.
3. The church's witness to Jesus Christ.
4. The claims of Christ in personal and family relationships.
5. Christ in a world of tensions.

Each group had a youth chairman and an adult resource person. The groups were divided so that youth from many different nations took part in each discussion.

Something Has Happened

From the tape recording of the closing address by the youth chairman of the Conference, a fine young leader from the host country of India, the following words were transcribed which summarize the feelings of many persons regarding the Conference:

"At this conference we have passed no resolution, we have drawn up no official statements, we have taken no formal action, but we have listened for the voice of God. Something has happened to each of us and in a real sense we are new people, each in his own way. So the message of the Conference does not exist in paper statements, but in people. The message of the Conference lies in you. It will live in the future because of what you do, because of what you are."

A Closing Prayer

And then the Third World Conference of Christian Youth closed with this prayer which undoubtedly will become the prayer of many Christians as they return to their native lands to find ways of interpreting what happened at Travancore in terms of where they live and serve.

"We praise Thee, Our God and Father, that Thou didst ever bring us into the fellowship of this Conference. We give Thee thanks for the adventures in friendship and learning that we have shared together, and we pray that as we go out to fulfill our great vocation, the ties that bind us to Thee and to one another may grow stronger with the years. Be Thou our teacher and our guide, for if Thou dost teach us we cannot learn amiss; and if Thou dost guide us, we cannot go astray. May we ever remember that it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying to self that we are born to eternal life. So may we live in fellowship with Thee, until all pure and just and noble things of God and man are precious to us; and we find nothing to fear but that which is hateful in Thine eyes, and nothing worth seeking but that which is precious to Thee. Amen."

—RNS Photo

Above are shown some of the 1,000 high school students who attended the Religious Emphasis Day held annually in Peoria.

Youth Will Ask About Religion

By DONALD LEGG*

LET it never be said that senior high young people are flippant and shallow in their thinking. Don't believe it if you are told that they have no cares for the problem of religion in their lives. Don't let their happy abandon and devotion to the lesser issues of life deceive you into the conclusion that this is as far as they can go, or are willing to go in their thinking. Don't even let their mass absence from the fold of the church deceive you into a false condemnation of their secularism.

Youth *will* ask about religion. Deep and eternal questions are on their minds. Give them a multiple choice of contemporary religious issues and they will be specifically selective in the areas of their greatest concern. In Peoria, Illinois, more than five thousand students in four senior high schools examined religious topic poll sheets and chose their five "most important problems" from a list of twenty-two subjects. The Religious Topic Poll, which preceded Peoria's Fourth Annual High School Religious Emphasis Day, was the first step toward a most significant "released time" experience.

The "Pros and Cons of Interfaith Marriage and Dating" was first choice by a large majority. The young people recognized that religious belief is a major factor in choosing one's life partner. "Do Our Souls Live After Death?" came next in choice, as they indicated their desire to know the spiritual implications of their self-awareness. Third choice, "What Is Sin: How Are We Punished?" revealed the recognition of the moral implications of personal conduct. "How Does the Christian Deal with Narcotics and Alcoholism?" as a topic for popularity, disclosed some of the personal issues our youth are facing in their social lives. "Is War Unchristian?" ran a close fifth in the poll, showing that they already are aware of world problems pressing upon them.

These five questions, as well as the next seven in order of popularity, were set up as discussion courses for Religious Emphasis Day. Students, registering in their high schools the week before the big day, were able to select two discussion courses in which to participate. They attended one in the morning session and the other in the afternoon session.

Schools Cooperate

Sponsored by the Ministry to Youth Department of the Peoria Council of Churches and the Peoria Junior Council of Churches, Religious Emphasis Day was possible because of the fine cooperation of the Peoria Board of Education, the high school principals, and the teacher representatives on the Ministry to Youth committee. Released time for a full school day was granted and more than one thousand students gathered at nine o'clock on the morning of February 4 at Peoria's First Methodist Church for an opening rally. At the conclusion of a keynote address the group divided according to their registered preferences for discussion courses and went to five area churches for the remainder of the day. There, under the able leadership of eleven out-of-town religious educators and thirty-six local pastors, the students in small groups got down to the serious business of personal religious inquiry.

Evaluation sheets, handed in by the students at the end of the day, clamored for semi-annual Religious Emphasis Days, more discussion time and more opportunity for religious activity within the confines of their local schools. "Why can't we have Bible study in our classrooms?" asked one boy. "Where can we get more information on these religious topics?" a girl queried.

(*Continued on page* 18)

*Mr. Legg is minister of the West Bluff Christian Church, Peoria, Illinois.

Myron C. Cole

The International Convention—

What It Means to the Northwest

By MYRON C. COLE*

HISTORY repeats itself on the dates of July 4-9. For it was in 1911, on those same days, that the International Convention of Disciples of Christ first met in the city of Portland, Oregon. Forty-two years ago our people came together "where the Willamette meets the mighty Columbia" to establish more securely our Christian fellowship, to promote closer cooperation among our various missionary, educational and benevolent agencies and to proclaim our plea of Christian unity to all the world.

Echoes of 1911

There still are many echoes of that 1911 assembly. The meetings were held in the First Methodist and First Baptist churches because there was no civic auditorium at that time. There were great sermons, inspiring addresses by missionaries, a proclamation of the oneness of our people, and no little emphasis laid on Christian fellowship.

But let us focus our attention upon the present, when the International Convention will come again to Portland, the "City of Roses," on July 4-9. On this occasion there again will be great preaching, inspirational missionary addresses, recognition of our plea for Christian unity and of course, high fellowship. The meetings will be held in the fine civic auditorium where five thousand persons may be seated comfortably. And for the gatherings of special groups we will use the facilities of many downtown churches. Our own First Christian Church is a five-minute walk from the doors of the principal meeting place. And there will be post-convention tours.

Welcome Carpet Rolled Out

The beauty of the Northwest is indescribable, and the "welcome carpet" has been rolled out by the people of Oregon and southern Washington. They are anxious to entertain the members of our churches from across the land. Instead of the twenty-five hundred who attended the Convention in 1911, the local committee is making preparation to entertain between seven and eight thousand persons this year.

To add more significance to the occasion, this year we are asking you to bring the family. Such an opportunity to combine the inspiration of an International Convention Assembly with a delightful family adventure seldom comes. Arrangements have been made to entertain children of all ages; their program includes a day nursery, a daily vacation church school, picnics, tours and boat trips. Children will be supervised and taught properly. So you can attend the Convention while the children are attending their own International Convention which they will remember for many, many years.

The program will bring to the convention platform well-known figures from among our own leaders. There also will be outstanding speakers from other communions and from various fields of human interest. Missionaries will be present in great numbers. The entire five days' program is built around the theme, "The Uplifted Christ Lifts Men" and is planned better to inform the average member of the total work and influence of Disciples.

A Part of the Whole

However, the 1953 Assembly means more to the Northwest than a great gathering with inspiration and fellowship. Too often have the churches on the West Coast felt that they existed almost in a vacuum—at least on the periphery of the main stream of our brotherhood's life. While the membership of our Christian churches is numerically the second largest Protestant group in Oregon, there is little consciousness on the part of many of our congregations that they belong to a great ongoing movement known as Disciples of Christ. Many churches have not realized that we have a plea of Christian unity. The coming of the Assembly to Oregon will help rid us of the feeling that we are on the fringe of the nation's religious life; that we are not a segment but a part of the whole—that we are a part of a great fellowship expressed in the word *brotherhood.*

There are prospects that this year's assembly will be the largest convention of any type ever held in Portland. Not only is the church aware of the July meeting, but the communities of the area are talking about it. The hotels have promised us more rooms than at

*Dr. Cole is minister of First Christian Church, Portland, Oregon.

any time in the city's history. This is all significant in an area where only 23.5 per cent of the population are members of any religious group. And yet Portland is the city where the famed evangelist, Billy Graham, held his most successful meeting. This seems a paradox and yet it is illustrative of the segmentary type of religious life that has existed in the state.

A Witness for the Church

What a witness this great meeting of our people will be for the church! It will be known far and wide that those people who call themselves Disciples base their religious thought and practice upon the reasonableness and simplicity of the teachings of Jesus. Their faith is something vital and far reaching. It has to do with the consecrated individual and the building of a Christian world.

Democracy will be at work in Portland. Every person who registers (and the pre-registration campaign is now in full sway in every local church) has his right to speak on the convention floor and to cast his vote. The recommendations committee is the clearing house for all resolutions. It is here that the spirit of real democracy holds forth. The people of our Northwest churches will be brought to a realization again that we are a thoroughly democratic organization, speaking with renewed vigor and emphasis "in essentials, unity; in opinions, liberty; and in all things, love."

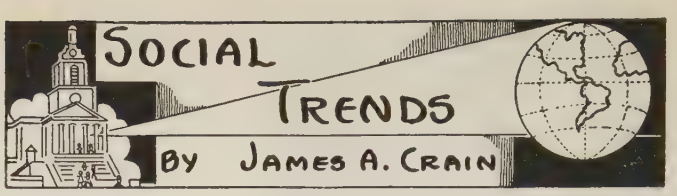
Building a Christian World

From the convention hall and voiced throughout the churches as four hundred of our preachers supply the pulpits of all denominations of the area on July 5 will come the challenge to build a Christian world. There will be a clear and distinct call to Christian social action—to brotherhood and understanding, to just relations in industry and labor, to temperance in all relations of our social living, and to the building of a just and enduring peace.

If there are any frontiers left in the borders of this land, they are in the Northwest country. In the last census the three West Coast states showed the largest percentage of population growth, our host state of Oregon being first. The churches are meeting the challenge of the situation. Yet, what an impetus will be gained because the brotherhood came across the continent to meet in Portland for its Assembly in this year 1953.

A Sense of Brotherhood

It will mean much for us if you plan to come to Portland this summer. Of course we will be proud to show you the beauty of our state. But beyond and above all this, we will say to you that the Assembly of the International Convention will give to us in the great Northwest a sense of brotherhood, an awareness of our plea for Christian unity, a knowledge of how democracy works, and a challenge to build a more Christian society. Yet paramount, you will help us witness for Christ and his church in a needy day, reminding us and yourselves that "The Uplifted Christ Lifts Men."



WHILE it is true that the United States has the highest rate of productivity in the world and the world's highest standard of living, we should not be misled into supposing that this prosperity is equally shared by all our citizens. A 1952 Survey of Consumer Finances issued by the Federal Reserve Board reveals that 52 per cent of American families have incomes of less than $2,000 per year; 36 percent have less than $1,000. Taking $3,000 as a dividing line, 77 per cent of American families fall below that figure, while only 23 per cent have incomes above it. Despite high wages of many industrial workers those who labor in certain other fields are still underpaid in comparison with prices and the cost of living.

DUE no doubt to the confusion incident to the change of administrations in Washington, little public attention has been given to the report of a commission headed by former Secretary of Commerce Charles Sawyer to survey the economic situation in Europe. The commission was composed of six representatives of governmental agencies and two outstanding industrialists, Charles R. Hook, chairman of the board of Armco Steel Corporation, and L. M. Williams, Jr., president of Freeport Sulphur Company. While the report made on December 18, 1952, dealt with a number of economic issues, one of the most important was the finding that there are too many U. S. agencies operating in Europe and too many people doing the same things. The result is confusion both among our own representatives and those of other governments with whom they work. One example cited is that of four U. S. officials in Paris, each with the title of ambassador and each approaching the French government, often on the same problem and each claiming authority to act. In contrast, the commission pointed out that an excellent record had been made by the Export-Import Bank which since 1934 has made and serviced loans of over $3,500,000,000 with a total staff of 130 persons.

IN view of the probability that attacks on the United Nations by certain organizations and individuals will increase in the coming months it would appear to be the responsibility of Christians to learn the facts for themselves. Most of the opposition seems to stem from fear of too close international cooperation, from assumed failures of the U.N. in the political realm, and general lack of knowledge of the substantial results that have been achieved by UNESCO, FAO, WHO, the Trusteeship Council, and other U.N. organs. Even in the political area there have been substantial achievements despite the East-West stalemate. A free and independent Indonesia has been established, warfare between Israel and the Arab states were stopped, and so were hostilities between India and Pakistan. Soviet troops were withdrawn from Iran, and French and British troops from Lebanon and Syria. Membership of the U.N. has been increased from 51 to 60 nations and programs of technical assistance to needy peoples initiated. These are facts which Christians cannot ignore.

Mrs. Hamilton

On Making A Code for Youth

By MRS. CLARENCE H. HAMILTON*

ALL of us who are parents, however happy we may be with our families, are concerned and often worried when our children arrive at the teen age. We know how important their social life becomes at this time. They must be accepted by their own age group, be liked and approved, and belong in order to achieve a wholesome self-confidence and happy ways of making friends with other young men and women.

But there are so many aspects of current social behavior which we cannot approve. We hesitate, however, to take a firm stand against them because we are told invariably, "All the others do it. You are the only parents who make a fuss about it!"

Points of Tension

These points of tension and contention range all the way from strapless evening gowns to driving, drinking, and the hours to come home. Standing individually parents are helpless, and so are the youth who would like to be different. But when they have succeeded in getting together and agreeing on certain limited objectives, the results have been satisfactory and far reaching. Here are a few instances of where and how this has been done.

The parent-councils of five Hartford, Connecticut, schools, over a year ago, agreed on a set of six "guiding principles" for parents who were concerned about changing some of the prevailing practices among the teen-agers. They are forceful recommendations about dating, driving, serving alcoholic drinks, and the hours young people should keep. Very similar to these were the points worked out by the parents interested in a certain Cleveland high school. These have had a good influence for over two years.

Cooperation Is Desirable

It looks as if parents in some places are finally facing up to a situation which we have for a long time only deplored. There are some, however, who feel strongly that a code of social behavior for youth, set up by parents and teachers alone, has the aspect of being dictatorial and so less acceptable to them. Wouldn't it be better to have the young people express their points of view and cooperate in making up a code acceptable to all concerned?

This idea has been carried out in three different places which have given some publicity to their procedures. The first I learned about was a school in New York. The head of the school sent out questionnaires to parents of students in grade school, junior high, and high school. She had often been asked, "What do other parents do under such and such circumstances?" In order to find out she decided to collect information on the social practices of families related to the school.

"We hoped," she said, "that by surveying the general thinking of our parents we might be able to offer information on prevailing practices (if any one practice actually prevailed), or just to report that there was great or little difference of opinion on the points in question."

Questionnaire Drafted

To achieve this objective a parents' committee worked on a rough draft of the questions to be asked. The teachers talked over the project with the students. The students raised questions at home with their parents and brought back more questions to be included. The final draft was passed on by the senior high school students.

It was suggested that the questionnaire should not be filled out by parents alone. The whole family should have a round-table discussion and come to some mutual understanding about their own family policy. The results of this questionnaire have given parents and students definite knowledge of how large a percentage of those concerned support a good and sensible code in most disputed areas, although individual families had some higher, some lower, personal codes.

Report from Philadelphia

In Philadelphia the Parents' Council of Secondary Schools made up a questionnaire dealing with the specific concerns of that particular community. Parents and children discussed their differing points of view in an open conference. This resulted in a four-page report titled "We Can Agree," which became the basis for discussion in individual families. The cooperation of the young people was eager and thoughtful.

The Philadelphia report concluded, "Young people do not mind direction, but resent blind orders. They are eager to be understood and to discuss their problems with their parents."

The Parent Teachers Association of the Frank Ashley Day Junior High School of Newton, Massachusetts, is responsible for a 39-page booklet which came also as the result of questionnaires and student-parent-teacher discussions. This very attractive booklet sets forth the aims of the school and suggests the approved social practices for young people. It has been widely appre-

*Mrs. Hamilton is a former Disciples of Christ missionary to China and author of several books and pamphlets on family life. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowship groups.

ciated by parents of that community and of others in that area.

From these experiments it seems altogether possible for families in each community to find answers to questions of social behavior pertinent to individual situations. More important even than the conclusions are the discussions which this method encourages between youth and parents, and the arriving at individual family codes which will support the best in the community and encourage even better standards.

How much good can be accomplished when parents get together and work things out with youth! But in every community someone must take the initiative. Here it seems to me is where Christian parents might well start the ball rolling. We are committed to high standards in personal relationships and we have a compelling motivation. For we not only want to protect our young people from evil ways, but we want to encourage the growth of fine Christian personality. How often our failure is due to inertia only! It is so much easier to deplore and disapprove unwholesome practices than to work out ways of replacing them with good.

In these communities just mentioned parents and youth have succeeded in creating good basic codes and in setting them up as community patterns.

Parents who truly care, who love not only their own but all young people, *will take the trouble* to stir up the indifferent or discouraged, and to keep at it until the desired good is accomplished.

Youth Will Ask

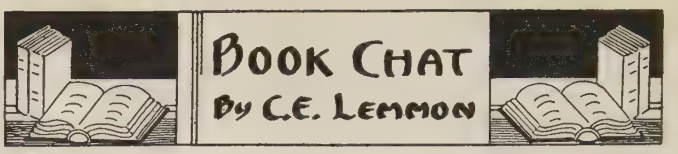
(*Continued from page* 14)

"What's wrong with having religious clubs in our schools?" was repeatedly brought up.

In Peoria it has been a learn-as-you-go process in bringing Religious Emphasis Day to its present peak. Interested and consecrated teachers from each high school served tirelessly on the Ministry to Youth committee and helped make possible a high participation through a homeroom registration procedure. Outstanding students from local churches advertised the day through school papers, posters and announcements at school assemblies. The Superintendent of Schools gave his approval and addressed the opening session on Religious Emphasis Day.

This truly has been an ecumenical experience each year. Protestant pastors of all denominations and varied theological outlooks have participated as committee members and discussion leaders. While the Catholics did not choose to participate, the Jewish Community Council and the Peoria Rabbis have taken part gladly. An able Baptist laywoman headed the entire project this year.

Youth *will* ask about religion. Today's youth are searching for reliable answers to their deepest problems. The church can go forth out of its walls and meet youth where they are. The strength of the religious organizations in a local community united in a single ministry to youth is unlimited. Young people are striving to know, and when they understand they will dare to believe.



CHRISTIANITY never lives in a vacuum. It always finds itself in the midst of a culture and there is a constant reaction between Christianity and the culture in which it lives. We are all conscious of the cultural confusion of our day, and that the relationship of our Christian faith to the current culture is one of our urgent problems. Emile Cailliet of Princeton Theological Seminary writes on *The Christian Approach to Culture* and deals with this problem in a long and scholarly book, important in its total outlook and incidentally rewarding in each chapter.

Dr. Cailliet does not follow Karl Barth's idea of disassociating the Christian religion from contemporary culture. He thinks the Barthian position impossible. He indicates the various ways in which the Christian religion has dealt with its cultural patterns. He feels that there is need for a theological synthesis, such as was made by Thomas Aquinas who in the thirteenth century sought an adjustment between the Christian revelation and the Greek philosophy. This needs to be done today in the light of modern science, technology, and political ideology.

The author feels it is too big a job for any one theologian and that it must be done within the framework of the ecumenical church. Let the ecumenical church bring together groups of theologians who will produce the opus required for the great synthesis of truth. He makes a concrete suggestion that there is need for an ecumenical institute for advanced study, similar to studies of the same nature in the fields of science, history, and politics.

DR. Rollo May's latest book *Man's Search For Himself* is the ablest work in the field of personality adjustment this reader has seen for a long time. The author is a practicing psychiatrist in New York and while he conceives his book as secular, it has copious references to religious and biblical sources and would make valuable reading for teachers and ministers.

The work is divided into three parts. First there is the diagnosis of the predicament of the modern man. The malady of our day is emptiness. The author calls attention to T. S. Eliot's poem *The Hollow Man* as describing our present state and cites the parable of the empty house as pertinent. The modern man, being empty in his inner life—and nature abhorring a vacuum —is subject to such deviations as Hitlerism.

The second part of the book deals with the experience of becoming a person and reminds one of Fosdick's *On Being a Real Person.*

The last section is titled "The Goals of Integration" and outlines the search for inner freedom through the use of the creative conscience, a mature courage, and acknowledging our position as humans in living in three dimensions of time. He has some discriminating things to say about religion as a builder of personality, and asks the question "What religion?" That is a good question that every teacher of religion should be continually asking.

(*Continued on page* 44)

Let the Churches March *Together*

By RUSSELL STEVENSON*

THE church today has been compared with an army in winter quarters! We forget that we live in a world largely ignorant of the gospel. Too easily we become parochial minded. In ministering to our own needs we become isolated from the world, and in our isolation we fail to meet the world's needs.

Christian churches and individual Christians must listen afresh to the demands of the gospel. They must recover their mission. As they listen and as they move they will discover God's "marching orders" for today.

We are called to a total engagement.

The church is here to fulfill a mission in the world. This is our mandate, that we, like our Lord, shall proclaim the "good news" of the Kingdom of God. In both word and deed the church is called to witness God's love, his saving power among the nations and his summons to repentance and obedience.

As the church becomes engaged, as it responds to God's marching orders, important changes will take place.

Church's Mission Not Optional

Its mission will be seen in a true perspective. The mission of the church is not optional; it is mandatory. He who has met Christ must introduce him, and he who has heard the good news must tell it. In this perspective the church will re-examine its whole life.

The church which is engaged in a world struggle will overcome its isolation. Both words and works are to be a witness of what God has done, is doing, and will do in Christ. This cannot mean that the church stands over against the world, detached from it, and regarding it from a position of superior righteousness. "The church is required to identify itself with the world, not only in its perplexity and distress, its guilt and its sorrow, but also in real acts of love and justice." Because of its isolation, the church has often passed by on the other side, while the unbeliever, moved by compassion, did what the churches ought to have done.

Consequences of Isolation

Not only does our isolation prevent us from meeting the world's urgent needs, but it leads to closed, ghetto communities. How many churches are restricted as to color and race? How many are largely bound by nationalistic or political loyalties? How many limit their membership to those of certain social or economic classes?

This engagement of the church will result in the involvement of every member. No one can escape. We must rid ourselves of the false distinction between "clergy" and "laity," between "religious" and "secular" work.

Something has gone wrong when a vocation which should be the characteristic mark of the church as a whole, and of every individual Christian, is looked upon as a rare specialty. Clergy and laity together are the missionary people of God, "a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellence of him who called you out of darkness into his marvellous light." We are called to a total engagement. This can only mean that we rediscover our mission, that we move out of isolation into contact, and that every Christian become involved.

We are called to move as one.

One further question confronts the churches: How can they fulfill this mission in unity? Here, too, God's marching orders are clear. Our Lord prayed *"that they all may be one . . . that the world might believe."* And Paul, writing to the Christians at Corinth, said, "I do beg you, my brothers, by all that Christ means to you, to speak with one voice and not allow yourselves to be split up into parties."

"In a broken world how can the church speak unless it represents not another brokenness but a unity that transcends difference?"

Our mission and our unity are bound up together.

Unity is not an end in itself, not just a matter of ecclesiastical structure. Unity is for the purpose of mission. And our mission, on the other hand, can be accomplished only as we move out together.

Our Central Problem

Here is the central problem that we face. We are one in Christ, but we are divided as churches. The delegates who met in Willingen, Germany, last summer for the enlarged meeting of the International Missionary Council had this word to say:

"The love of God calls for the three-fold response of worship, unity, and mission. These three are interdependent; they become corrupted when isolated from each other. Division in the church distorts its witness, frustrates its mission, and contradicts its own nature. If the church is to demonstrate the gospel in its life as well as its preaching, it must manifest to the world the power of God to break down all barriers and to establish the church's unity in Christ. Christ is not divided. It is true that there are differences among us due to the gifts and workings of the Holy Spirit within the one fellowship. But there are also differences among us which disrupt the body of Christ, and separate us from one another. They spring from trusting in something other than the cross of Christ."

Above the world's confusion his call rings clear. It is a call to total engagement, a call that can be adequately met only as we move out together. Christ calls to mission and unity. There is much the churches can do!

*Dr. Stevenson is chairman of the 1953-54 Program Emphasis of the National Council of Churches. For information concerning the Emphasis, readers are referred to the Council's leaflet, "The Church On The Move."

Sojourn In Jordan

By A. DALE FIERS*

Students of the Y.M.C.A. Refugee Trade School take their outdoor exercises. In the background, a refugee camp of 30,000 is located.

I DIDN'T go to Palestine to study the perplexing problems of that troubled land. I was on my way from Africa to India and stopped only for a brief sojourn in Jordan to visit some of the places sacred to every lover of the Bible. I came out of Palestine inspired by the evidences of the ancient past which I had seen, but even more profoundly disturbed in soul by the grim realities of the present situation.

For almost a week I was in contact with responsible leaders who have lived through the recent turbulent years in Palestine, and who are intimately acquainted with the ramifications of contemporary problems in the Middle East.

A Tragic City

Jerusalem is a tragic city. It breathes the atmosphere of tension, frustration and resentment. A barricaded strip of ground called No Man's Land runs through the city dividing the old Jerusalem, which is in the Hashimite Kingdom of Jordan, from the new Jerusalem which is a part of Israel. Strife and violence hang over the head of Jerusalem like a Sword of Damocles. Only a few hours before I arrived at the Jerusalem airport, a clash of soldiers near by left the ground splattered with blood.

The casual visitor to Jerusalem should not presume the competence to draw final conclusions. Wisdom concerning this crucial area of the world requires long experience, documented insights, and above all, a broad understanding of all sides of the so-called Palestine problem. But I venture to make two observations, or perhaps they should be called confessions.

First, I must confess that I had no adequate comprehension of the Arab refugee problem. Perhaps I had been too much influenced by the common conception of the Arabs as people who could fold up their tents and disappear into the night, moving a few miles away without any serious consequences. I began to get a more adequate picture after talking with many Arabs of high standing and ability such as doctors, newspaper men, merchants and others who, along with hundreds of thousands, lost all of their property and to this day have had no compensation. The World Council of Churches reported in February that there were 868,415 Palestinian refugees at the last census.

I visited some of the refugee camps which are located in the Plains of Jericho where men, women and children are housed in unbelievably primitive circumstances. In addition to these thousands in camps, thousands more are crowded into the cities and villages. When I was in Bethlehem to see the Church of the Nativity I asked our guide about conditions. He said, "Oh, they are terrible. The city is filled with refugees, and people starve to death every day."

While I did not understand fully the gravity of the refugee problem among the Arabs, neither did I fully appreciate the heroic attack upon this problem which has been made by various Christian agencies and individual Christian Arabs. The whole problem of refugees in Jordan has been complicated by the political difficulties, but courageous leaders have cut through all barriers with direct and effective action. Their concern and example have stimulated government and other agencies into action.

Organized Refugee Work

The Young Men's Christian Association was the first organization to do anything to help these tragic peoples. Mr. Labib Nasir, an Arab Christian and formerly manager of the Y.M.C.A. in Israel, happened to be in Arab territory the day the British mandate was ended and has never been allowed to go back. As a refugee himself, he organized the refugee work, and for six months following the partition lived in the midst of the refugees in a tent.

Mr. Nasir played a vital role in the early days following the partition, directing the relief work and coordinating the resources and the help of the United Nations and various church relief agencies. Under his guidance many semipermanent homes built of mud have been erected to give more substantial shelter to

*Dr. Fiers, president of The United Christian Missionary Society, returned recently from a world journey which took him to Africa, Europe, the Near East, India, Thailand and Japan.

the refugees. He organized a Jordan branch of the Jerusalem Y.M.C.A. and is presently serving as its executive secretary. Through his efforts a boys' trade school enrolling over 650 students has been established for the education and the industrial training of refugee children. This able Christian Arab deserves our commendation and gratitude.

One day in the old section of Jerusalem I visited an Arab social center conducting a program for 65 children, an orphanage caring for 160 homeless boys and girls, and a boys' school of nearly 100. All three of these institutions had been started by concerned Arab Christians who acted as individuals without resources other than those which could be mobilized in the confusion of the tragic days following the partition when thousands of people were streaming through the city and little children were being left orphaned, or abandoned, or lost along the streets.

An Agent of Christian Concern

One of the most impressive agencies working in the whole area of Jordan and among the refugees is the Lutheran World Federation. I had the privilege of talking at some length with Dr. Edwin Moll, who is the head of the work. He has been in Palestine for the past seven years and has had a monumental ministry among the people of Palestine. Since partition and the creation of the crucial Arab refugee problem, he has been one of the most effective agents of Christian compassion and concern.

When I asked him how he felt about the situation and the possibilities of the future, he gave me this reply, "I am tired of turning away hundreds of people from our hospitals and clinics to die. I am tired of seeing people starved. I am tired of handing out second- and third-rate clothing while there is no great concern at home for these people." He painted a grim picture, indeed.

Tragic Aspects of Problem

The second observation that I wish to make is that I had no adequate comprehension of what is happening to the Christian community in Palestine. To me this was one of the most tragic aspects of the whole problem.

Dr. Moll said that in his judgment Christianity has been set back in Palestine by fifty years, if not more. It was his conviction that before partition, Christianity was making marvellous progress in its relationships with both Jews and Moslems; but now the Christian community, which is mostly Arab, has been caught between the religio-political state of Israel and the increasing nationalism of the Moslem world.

My own conversations and observations bore out the tragic plight of the Christians. I talked with numerous Arab Christians who quietly confessed that their only hope was to get out to America or some other country where they could begin a new life.

In talking with some Christian leaders following this visit, I felt there was a tendency to regard the whole matter of what is happening to Christians in Palestine as incidental to the Palestine problem itself. I have a growing conviction that what happens to a minority in any situation, particularly in this one, may well be the key to the moral and spiritual climate in which the other problems have to be solved. The plight of Christians in Palestine should be a great concern to the world Christian community.

* * *

One morning toward the end of my visit in the Holy City I went alone to the garden tomb, which is one of Jerusalem's most lovely places. Here one can see the spot held by many to be the site of Calvary where our Lord was crucified. Within the garden is an open tomb which some have identified as the tomb in which Jesus was buried.

I was alone in this garden and I tried to record in my diary something of the profound impact that these days in Jerusalem made upon my mind and heart. I venture to share this portion of my diary. It runs as follows:

"As I write I am sitting in front of the place of the skull where Gordon maintains Jesus was crucified. One can plainly see rock formations that resemble a skull. I have just read all the Gospel narratives of the crucifixion. Now, as I pause to look up I fancy I can see the three crosses and Jesus crucified.

"Here the Master could look out over the city. It is no wonder he cried out in agony, 'My God, my God, why hast thou forsaken me?' The city was filled with intrigue, selfishness and spiritual blindness. These sinister forces had done him to death, but of even more concern to him was the spiritual truth, attitudes and sound human relationships that were being trampled in the dust. One recalls the words to the women on the Via Dolorosa, 'Daughters of Jerusalem, weep not for me, but for yourselves and your children.'

"This city would surely crucify Jesus again if he were here to proclaim the acceptable year of the Lord. From this point one feels the weight of the world's tragedy and the hopeless plight of Jerusalem in a world of power politics, international intrigue and crass materialism.

By the Tomb in the Garden

"I have now taken a seat in the lovely little garden which surrounds 'the empty tomb,' close by the place of the skull. I am alone, but from the distance I can hear the shouting of the people, the honking of automobile horns and the clatter of the work-a-day world.

"Immediately before me is the open door from which the stone was rolled away. Somewhere near at hand the risen Christ said to Mary, 'Peace be unto you.' Here 'hope crushed to the ground' rose again.

"I wonder—is there any hope today? In this last month and a half I have looked upon the stark tragedy of our times. I have seen the children of men bruised, beaten and left destitute along the highways of life. I have heard from their own lips the despair that floods their hearts. I have smelled the foul air of their refugee camps and heard the cries of little children. I have heard the Christians caught in the vise of events in this city say, 'There is no hope for us here.' I have felt the

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A Five-Point Program for a New India

By DONALD RICE*

IN this age of specialization everyone is beginning to realize that life cannot be compartmentalized and that more emphasis must be put on the whole. Missions too, must find some way to integrate the knowledge and skills of its specialists so that the maximum impact will be made on the whole person and the whole community. Just as the five distinct points of the star are integral parts of the whole star, so we can define five separate areas which merge into the whole of life.

A little thought will make it plain that there are numerous and intimate relationships between all these areas. And yet those of us who engage in missionary work are often guilty of focusing our attention and efforts on one area to the exclusion of all others. Miracles have been accomplished through our past semi-coordinated efforts, but for fullest efficiency we must work out a truly integrated approach to life as a whole.

As an example of the uselessness and waste of some of the fragmentary programs that are carried on by governments, missions and other philanthropic agencies, let us visit a small village in north India. At the edge of the village we come upon an old man squatting in the sun. He is too old to work but not too old to scratch. It is obvious that he has scabies or seven-year itch. We stop to ask him about all the excitement in the village and he tells us that some people from the big city are giving itch medicine. So we ask him why he does not go, and he tells us that they won't give him any.

Later we learn that it is a scabies control program sponsored by UNICEF, the United Nations agency for children's welfare, and that they have been authorized to treat only women and children. Just as we turn to go, the old man's daughter-in-law and grandson return from the dispensary, liberally daubed with itch medicine. The woman returns to her household duties, leaving the baby in the care of the old man. There, as soon as the medicine wears off he is sure to be reinfected.

Can this program which is aimed solely at women and children be effective? The obvious answer is, No.

Can a program which is aimed at a particular disease be effective in improving life in general? Let us say, Yes, to a certain extent. But how much better it would

*Dr. Rice, now on furlough, is a medical missionary to India with The United Christian Missionary Society.

be if an attack were made on all diseases that were present!

Can a program which is aimed at one area of life be effective? Yes, but much of its effectiveness is lost because all areas are closely related. Needs are only partially and temporarily met.

You might think that prevention of hookworm disease could be accomplished by health measures alone. These are important measures, but it has been found that the most effective way to control hookworm is to change a social custom so that people will wear shoes. It is also related to the economic area because people have to be able to afford shoes.

What about prevention of water and soil pollution by encouraging the use of latrines? You would say that it is in the realm of public health. But again the chief problem is really in the social area in that the habits of the ages must be changed.

Suppose the problem of the affordability of latrines were solved. We would still have the grave economic and social problem of what to do with the sweepers who earn their living by scavenging and who would be allowed to do no other work, even if they knew how.

What about the problem of mental hygiene? We can see that although it may be primarily in the health area, its ramifications extend into the educational, social, economic and spiritual areas.

What about the problem of conversion? Of course this is primarily in the spiritual area, but in India conversion involves a tremendous social upheaval and is very likely to have severe economic repercussions.

Concerted Approach Imperative

It therefore becomes imperative that the Mission have a concerted approach to life and its numerous problems. This concerted approach can most effectively be carried out by a team of specialists who have among them many skills. Two skills which are absolutely necessary are the skill of friendliness and skill in community organization and group work. In addition to these, many other skills would be necessary to meet all the needs. The more skills included in the team, the more effective the program will be in meeting the total need.

For the spiritual area of life there must be skills in evangelism and counseling. To meet the needs in the social area there should be skills in sociology and recreation. The needs in the educational area require skills in regular school work and in adult literacy. The economic area of life requires a multitude of skills but probably the most important would be those of agriculture, home industries and cooperatives. For the health area skills in curative and preventive medicine are necessary.

One of the principles by which the team should work is that of concentrating on a felt need.

About three miles out of Damoh where I was stationed there is a small village called Marutal in which the Disciples of Christ India Mission used to maintain a preacher-teacher. Four years ago it was found necessary to replace the man there. It was decided that the school be abandoned and that the new evangelist spend his full time preaching. This man's wife was a nurse and I thought some of setting up a dispensary in the village.

However, we found that no one in the village felt the need for a dispensary. They wanted a school and even offered to pay half the expenses. But we were unable to meet the need they felt and the Mission lost another opportunity for service.

Too often our evangelistic work is ineffective because there is no felt need. Yes, we see the spiritual need clearly, but the people themselves do not feel it. Our sermons hit the slanting side of the spiritual area of life and go glancing off into space. It is questionable if we are morally justified in continuing this approach which disregards the felt need. It is a certainty that it is not financially justifiable. We must search out the felt need and use it as our point of attack.

Self-Help Advisable

Another principle is that of self-help. Admittedly there is a place for relief and other programs that do something for a community, but it is an established fact that such programs are more expensive and more temporary than the programs in which the people take an active part. If a group of people can be helped to implement their own program, their interest and cooperation can be sustained over a long period and the effects will be enduring.

How would such a team begin its work? It seems to me that we should start working in many villages around a center in more or less standard ways. That is, we would work at spreading information on health, agriculture, home industry, literacy, etc. However, we would constantly be on the watch for a felt need, perhaps in an individual but preferably in a group. Then that group would be organized and help given to meet the felt need. The group would then have had experience in tackling a problem and would derive power from solving it.

They could then be led to attack needs in other areas, using the help of other specialists. Eventually

Not Just a Dream

A modern hymn which is often sung in American churches has the line: ". . . upon the solid rock we set the dream that hardens into deed." In India this year a bold new departure called the "Abundant Life Program" will translate some of Dr. Rice's potent and practical ideas into action.

The University Christian Church of Seattle has made possible over five years a partnership with the Christian churches of the Takhatpur and Fosterpur districts, to spur progress among village folk in literacy, agriculture, and public health, along the lines of "Point Four" work in India and elsewhere.

A co-worker who began work this year in cooperation with the "Abundant Life Program" of the India Mission is Miss Elizabeth Mooney, literacy expert on the team of Dr. Frank Laubach at Allahabad Institute, helping produce literature for new literates in Central India.

This village-level work in pilot centers comprising 60 villages is founded on the solid rock of careful preparation. Village co-workers now in training will be guided by both Indian and America specialists in literacy, farming and public health work. Mr. and Mrs. Samuel Maqbul-Masih, now in America, return to India this summer to head the new program.

the group would see the need in the spiritual area of life and the meeting of that need would bring about the turning of the group to Christ.

Taking Marutal, the village mentioned earlier, as an example, let us imagine what might have developed out of the situation that we found there. We would have gathered the people who were interested in having a school. While working with them on the school project we could unobtrusively lead them to see other needs. Health needs might be the next point of attack. The fifth, tenth, or perhaps the twentieth project might be in the spiritual area with an opportunity to work directly for conversion.

Long-Term Effort Necessary

It would necessitate a long-term effort, but I feel assured that the end result would be much more satisfactory than the result of the long-term effort we have been exerting directly at the spiritual need which the villagers themselves have not felt.

Similar programs could be going on in several villages at the same time, perhaps starting with different needs and proceeding at different speeds, but being led toward the same objective. Furthermore, it is likely that improvements and successes in one village would serve to stimulate and encourage others, and something in the nature of a chain reaction would get started.

The people of India are beginning to feel needs they have never before known, and they are willing to do something about it. A little skilled help will enable them to make great strides in the alleviation of the ills that are present in all areas of life. But we must discard some of our old ways and strike boldly forward with new methods.

The Star of Life can lead us on to a new era in the India Mission of the Disciples of Christ. With this new approach we can use new opportunities to help the village people of India find a new life in Christ.

Sojourn in Jordan

(*Continued from page* 21)

rising tides of nationalism and the resurgence of non-Christian faiths. On every hand one feels the impact of untiring communism in its efforts to sow the seeds of discontent and cause the free world to dash itself to death on the rocks of misunderstanding and strife.

"One cannot help but wonder in this twilight hour of human hopes for a better world if there is any hope.

"Here at the empty tomb of our crucified Lord and in the quietness of this lovely garden, I want to reaffirm my own hope and rededicate my own life to the realization of that hope through the power of God. It is a hope based not on the might of the kingdoms of this world, but upon the invincibility of the love, truth and justice which Christ revealed and made the touchstone of man's relationship with man."

Japan Faces Its Problems

By JOSEPH B. HUNTER*

Dr. Hunter

PEOPLE desire answers to their questions regarding Japan, Korea and China. I do not know the answers. I feel that I know what some of the problems are. In this article I shall discuss briefly some of the problems confronting Japan.

Japan has a population problem.

There are more than eighty million people in that country which is about the size of California. A good way to visualize the density of her population is to imagine everybody in the world coming to the United States to live. Japan is approximately that densely populated per tillable acre.

She has had to receive back into her four main islands eight million people from Formosa, Manchuria, China and the Philippines. Perhaps one million might migrate to Brazil; but if fifteen million, enough really to relieve the pressure, should try to relocate anywhere on earth there would be objections. Many are regulating the size of their families but birth control is a matter of slow education.

Japan has a land problem.

More than forty million of her people live on farms. The land has been made fertile by constant care. All materials that can be used to enrich the land have been carefully husbanded. The land needs phosphate. Before the war this was obtained from Florida. Recently the United States granted Japan permission to quarry phosphate rock on a South Pacific island. Farm land is so precious that it practically equals city property in value. Over large sections of the country three crops a year are grown.

*Dr. Hunter, formerly a missionary to Japan with The United Christian Missionary Society, is now a professor of religion at Lynchburg College, Lynchburg, Virginia. He visited Japan last year while on sabbatical leave from his teaching duties.

During the last generation or two, much of the farm land has passed into the hands of absentee owners, just as has been true of farms in many other countries. The occupation authorities dealt with this situation in Japan rather drastically. They took the land away from people owning more than seven acres, and to hold even that much the owner must have been living on it and cultivating it before the war. The occupation paid very little for this land and that payment was in non-negotiable bonds which bear very low interest. Tenants were able to buy this available land for small down payments and with a generous amortization arrangement.

One of the last conversations I had in Japan in December was with a young man who had inherited an old home and many small farms. His land was divided and sold. He could not afford to keep the mansion which had been their ancestral dwelling for more than four hundred years. He said to me, "We were considered rich, but now we are very poor. I teach school for sixty dollars a month. But MacArthur's land reform was a good thing, one of the best things he did. It stopped communism in Japan. It was a more sweeping land reform program than even the Communists proposed, so they had no speech." But no matter how well set up the farm program and how efficient the cultivating, Japan must still buy a goodly part of her soybeans and rice from abroad.

Japan has a trade problem.

Japan must manufacture and sell abroad in order to live. Her greatest Christian, Toyohiko Kagawa, suggested once that just as ten million can live in New York so can Japan's millions live in her own islands, provided the people can manufacture and trade. Trade was her life line before the war. But her military people were insisting on conquering a great East Asia sphere and dominating the region of this trade instead of allowing business people and representatives of the civilian governments to make trade arrangements peacefully and advantageously with neighbor nations too.

Now one of the great barriers to trade is the enmity which Japan's military forces created in the Far East. Japan needs new raw materials and some of them must come from afar. At present she gets cotton from Texas, coal from Virginia and iron ore from Canada. But anyone, from the American consul down, will tell you that Japan will have to trade with China and her other Far Eastern neighbors. These neighbor nations have large quantities of valuable raw material while Japan has the industrial skills. Trade can be profitable for all. At present Japan's tie-up with the United States walls her off from these logical customers.

However, this tie-up has its favorable aspects, too. In fact, Japan's economy at present is escaping a sad depression by means of large contracts which Japan is filling for the Korean War. She is really making for the United States such things as trucks and freight cars and many other important items. If the Korean War should cease, Japan would fall into a serious depression and the United States would experience at least a decided recession.

Japan has a defense problem.

Japan has no army and she is realizing what it means to be free from that financial burden. When I expressed to a banker my surprise at the rapidity with which Japan has rebuilt her cities, he said that they could rebuild their ruined cities practically as easily as they could finance their army and navy even in peacetime.

Japan's financial situation is so precarious that she does not consider it possible to pay for rearmament. And then the people are afraid—more afraid of an army than of communism. Their old military organization got out of hand, lied to them about their purposes and then led the nation to ruin.

Young people do not want to serve in the army, and their parents are also opposed. The new Japanese constitution (and at one time occupation authorities commended this absolute rejection of militarism) makes no provision for an army or navy. In fact, Article Nine states specifically that there shall not be such. They know that they cannot even fight in a United Nations army in Asia without causing bitterness and fear in that part of the world. Of course the people realize the threat of Communist Russia and China, but they are as afraid of inviting attack by being armed as of being invaded if not armed. They do not want to be, like Korea, the battleground of two outside forces. So, if anyone thinks that this Article Nine of their constitution can be changed easily, well, wait and see!

Thus Japan has an American problem.

This does not mean that the attitude toward America is hostile. Many people know that the occupation has been the most generous and merciful in history. This has been marvelous in their eyes after they faced with terror the demand for "unconditional surrender."

They know that America has poured millions of dollars into Japan's reconstruction and is still doing so. Great quantities of relief goods also came as gifts through charity. They feel a sense of security because America's defense forces are still there. But they also know this is abnormal and cannot last; that it creates many problems in addition to many mixed-blood babies. These very children of unmarried parentage will be a continuous reminder that rich and powerful America conquered and dominated their country.

They will blame America for the movement toward rearmament against their will and in violation of their constitution. America has "loaned" Japan fifteen or twenty warships already, the beginnings of a new navy. They know that these ships are in fact gifts but cannot be so listed lest the Philippine government demand them as reparation.

Many will blame America for any failure in working out trade agreements with other Asiatic nations. In fact, Japan is a part of Asia and knows it. She knows that she will be obligated ultimately to identify herself with the destiny of Asia even though this means a break with America.

WORLD CALL

When Summer Comes!

THROUGH Laboratory Training School experiences children's leaders receive a sense of mission for the teaching task, get an understanding of it, find joy in and contagion for it. These experiences are enriched as one learns new skills and techniques for one's task. These are all related specifically to the needs of the child as plans are kept within the scope and purpose of the unit of study being taught. One discovers that it is fun to grow.

Adult Summer Conferences present the opportunity for personal development and for training in churchmanship. These varied experiences are offered within the congenial atmosphere of a conference setting where one can procure new ideas and exchange old ones, grow in personal life enrichment, enjoy the interplay of personalities through fellowship, build physical strength through recreation and revel in the out-of-doors.

Your church needs your talents and skills and invites you to avail yourself of the best opportunities offered for personal growth. Moreover, your church is interested in you as a lay member and wants to help you grow spiritually and intellectually because it is aware of your latent possibilities.

Below is a schedule of dates and places for 1953 Laboratory Schools, Adult Conferences, and Family Camps.

A Laboratory Training School is photographed in operation.

1953 Laboratory Training Schools

State	Place	Date
Alabama	Montgomery	June 7-12
Arkansas	Little Rock	June
Calif. N.	Lodi	June 20-26
Calif. S.	Whittier	June 21-26
Colorado	[1]Denver	June 7-12
Florida	[3]St. Petersburg	June 21-26
	[1]Jacksonville	June 21-26
	[1]Miami	June 14-19
	[1]Madison	Aug. 16-21
Georgia	Atlanta	June 15-26
	Macon	Aug. 23-29
Illinois	Naperville	July 26-Aug. 1
	Carbondale	June 22-27
Indiana	Elwood	May 31-June 6
	Monticello	May 31-June 6
	Terre Haute	June 14-20
Iowa	[1]Des Moines	July 19-25
	Atlantic	June 21-28
Kansas	Coffeyville	May 31-June 6
Kentucky	[2]Paducah	March 9-13
	[2]Elkton	April 6-10
	[2]Walton	April 13-17
	[2]Louisville	May 4-8
	[2]Lexington	May 11-15
	[2]Corbin	May 18-25
Louisiana	Shreveport	June 1-6
Michigan	[2]South Haven	July 5-11
Minnesota	[1]Faribault	July 13-19
Mississippi	[2]West Point	Aug. 9-14
	[2]Edwards, S.C.I.	July 19-25
Missouri	Macon	April 26-May 1
	Flat River	May 18-22
	Windsor	May 24-29
	Maryville	May 31-June 5
Montana	[1]Bozeman	June 21-27
Nebraska	Kearney	May 31-June 5
New York	Auburn	July 19-25
N. Carolina	Charlotte	Aug. 2-8
Oklahoma	[2]Okla. City	April 13-17
	[2]Ada	May 24-30
Tennessee	Chattanooga	June 7-12
Texas	[3]Fort Worth	March 8-21
	[2]Austin	May 3-8
	[2]Corpus Christi	May 31-June 6
	[2]Center	June 7-12
	[2]Ft. Worth	June 14-19
	[2]Houston	June 21-26
	[2]Mineral Wells	June 28-July 3
	[2]Midland	August 2-9
	[2]Childress	August 9-14
	[2]Stratford	August 26-31
Washington	[2]Gwinwood	July 19-25
N. Idaho	[2]Greenacres	July 20-25
W. Virginia	[3]Bethany	April 12-25

Adults gather in this vigorous atmosphere to make plans for a year's personal growth.

1953 Adult Conferences

State	Place	Date
Alabama	Monte Vallo	Aug. 10-15
Arizona	Tempe	Aug. 29-30
Calif. S.	Mozumdar	April 24-26
	Seeley	Sept. 5-7
	Radford	Sept. 5-7
Capital Area	Bethany Beach	July 26-Aug. 1
	[4]Bethany Beach	Aug. 2-5
Idaho S.	Ketchum	Aug. 3-9
Illinois	Eureka	June 21-26
Indiana	[4]Bedford	Aug. 9-14
Michigan	Crystal Beach	July 19-25
Mississippi	Pass Christian	Aug. 24-28
Missouri	Fulton	June 15-19
	[4]Purdy	Aug. 16-21
Montana	Livingston	Sept. 4-7
New York	Dunkirk	Sept. 4-7
N. England	Winnipesaukee	July 11-18
N. Carolina	Salisbury	July 26-31
Ohio	Westerville	Aug. 2-8
Oklahoma	Texoma	Aug. 16-21
Oregon	Turner	Sept. 2-6
Tennessee	Bethany Hills	July 19-25
	Bethany Hills	Sept. 4-7
Texas	Center Point	June 14-19
	Baytown	June 14-19
	Athens	June 21-27
Virginia	Lynchburg	July 6-10
Wash.— N. Idaho	Gwinwood Greenacres	July 19-25 July 20-25
W. Virginia	Bethany	June 14-19
Wisconsin	[1]Lake Geneva	July 26-Aug. 1

For further information write to state or area directors of religious education, or to the Department of Religious Education, The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Ind.

[1]Interdenominational
[2]Observation-Practice School
[3]R. E. Practicum
[4]Family Camp

Japan—Frontier of the Risen Son

By SPENCER P. AUSTIN*

UPON arrival in Japan I was surprised to discover how little I really knew about the country. This was not from a lack of reading about the Land of the Rising Sun. It was primarily because superlatives cannot be absorbed by reading —they must be experienced. And Japan certainly is a land which makes adequate description border on the impossible.

In Japan I found the inhabitants the *most* polite, the *most* courteous, the *most* hospitable, the *most* patient, the *most* industrious and the *most* energetic people I had seen. Their cities and their countryside are as lovely as any in the world. Crowded into their tiny islands is as much life, as much beauty, as much culture, as much potential and as much tragedy as could be imagined in so small a compass.

Barely as large as the state of Montana, Japan maintains more than eighty million people—over half the population of the United States. This situation produces constant pressure from within for markets, for expansion, for security—the pressures from which conflict often grows.

Arrived on Saturday

We arrived in Tokyo on Saturday afternoon and the hospitality of the Disciples of Christ Mission reached through the red tape of customs to assist us in a rapid clearance and transfer to the hotel. What a joy it was to see Principal and Mrs. Nobunda Oda, Mr. and Mrs. K. C. Hendricks and Howard Huff waiting at the airport! In a minimum of time we had cleared customs, deposited our things at the hotel, and were on our way to the Joshi Seigakuin, commonly called the Margaret K. Long School for girls, and the Seigakuin (boys' school) where we took a tour of the buildings and were entertained at dinner in Japanese style—chopsticks and all.

These two institutions are approximately the same size and minister to nearly two thousand students. Fewer than ten per cent of these students come from Christian homes and the regular chapel services at the schools serve as an evangelistic medium. The sad state of repair of the buildings is disconcerting. I had not realized that the main buildings of both schools had been taken over by the military during the war . . . that all the plumbing had been ripped from the buildings for war purposes . . . that we are faced with repairs and rehabilitation that will cost more than $30,000 . . . that such repair must not be postponed for long. These schools represent some of the most vital work being done through our Mission.

On Sunday some of us heard Adele Bower preach her first sermon in Japanese at the Asakusa Church in the slums of East Tokyo. Miss Bower is a registered nurse trained to give instruction to nurses and supervision to hospitals. Nevertheless she also is a capable witness for her Lord in the pulpit and Sunday school class. Like most of our missionaries she is first of all a servant of God and her specialty, nursing, is only an added means of demonstrating God's concern for man and his total needs.

In the Asakusa area the Disciples of Christ maintain a small hospital, a day nursery and a church. From this area come many of the foundlings cared for in "Jewel Pool Garden" at Yorii. The hospital is capable of taking care of twenty-five bed patients at one time. In addition it gives from forty to fifty thousand treatments to out-patients yearly. The day nursery cares for some eighty or ninety children during the week and the building doubles for Sunday school and church on Sunday. Shozo Endo, director of the hospital, together with his family, have given many years of devoted service to the institutions in the Asakusa area.

Despite the masses of people in Japan there are times when the mission field is a lonely frontier for the missionary. I happened to be in Tokyo when Howard and Rosemary Huff lost their first-born child.

When I stood at the bedside of Mrs. Huff in the hospital, I sensed some of the longing for loved ones that was hers at such a time. Here was a lovely, cultured, well-trained, talented young woman, capable of serving anywhere, facing one of life's most disappointing experiences, apart from mother, family and lifelong friends. The words of Jesus seemed to come across the centuries . . . "He that hath left father and mother . . . for my sake . . . shall receive a thousand fold and in the end eternal life."

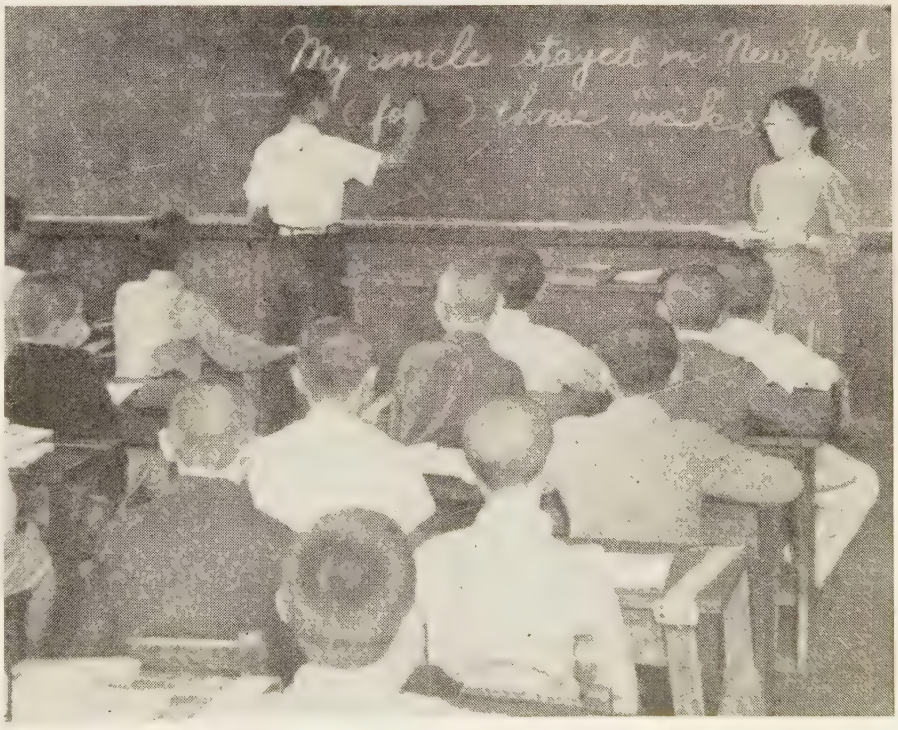
In many ways Japan may be described as a frontier of Western culture in the Orient. It is a growing beachhead of democracy in Asia. During the last one hundred years Japan has made more progress in scientific and industrial development than any Asiatic country. And only last October in its first, free democratic election it voted overwhelmingly to go along with the Western democracies in the family of nations.

Strategic Christian Frontier

Japan is also a strategic frontier for Christ—a frontier of the Risen Son! At the present time the old order has passed away and the new order has not yet arrived. The defeat of the military during World War II brought in sweeping changes which were incorporated in the constitution but have been only partly established in the soul of the people. These include the idea of democracy—the rule of the people rather than the emperor, universal suffrage (including women), free, compulsory education, the freedom of religious belief, and the separation of the church and the state.

These basic ideas have been written into law but they have yet to be woven into

A student writes in English on the blackboard in a class at the Tokyo Boys School as his classmates observe grammar and listen to corrections from the teacher. —Photo by Oda



*Mr. Austin, executive secretary of the department of resources of The United Christian Missionary Society, visited Japan on his return from the World Convention of Disciples of Christ in Melbourne, Australia.

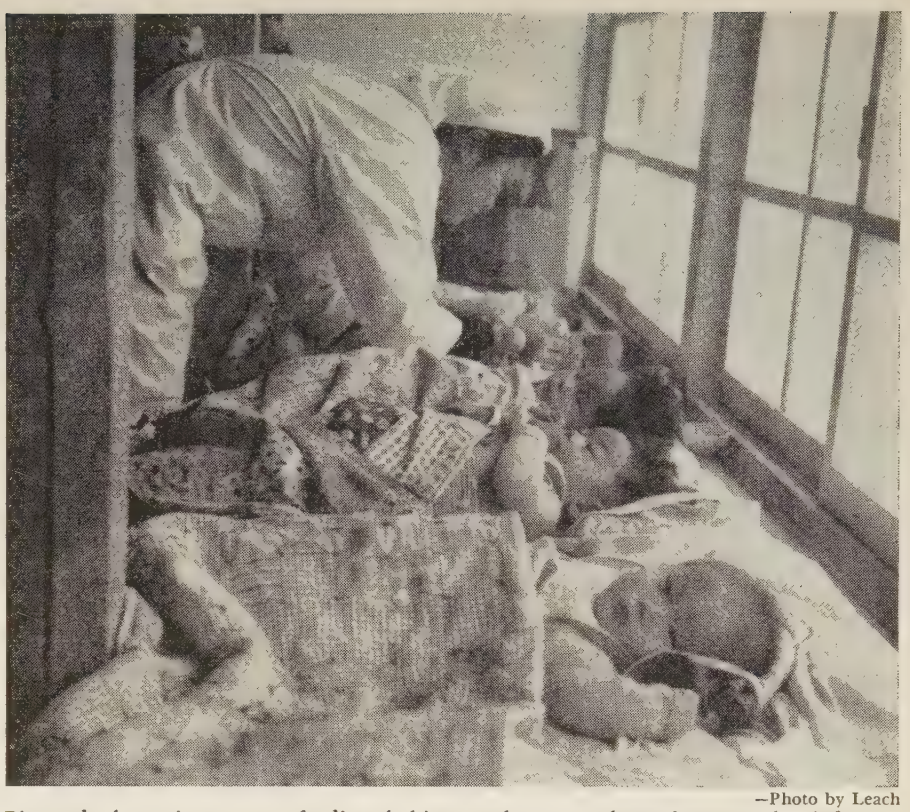
the fabric of Japanese life. It is in this period of transition that Christianity has its greatest opportunity for strategic witnessing. If the church can make an adequate witness concerning the worth of the individual and the necessity for individual integrity, and can make such witness soon enough, then there is a chance that Christianity will be the determining factor which will make a practical application of democracy a possibility. Without such a witness the issue remains much in doubt. The concern of the Christian in America—or the lack of it—for the Japanese church will, in my judgment, have a great deal to do with shaping the destiny of Japan.

One Point to Stress

The strategic importance of immediate strengthening of our work in Japan scarcely can be overestimated. The Shinto religion, which once was tied in with most of the affairs of state, is making a desperate effort to recapture the loyalties of the people with its appeal to patriotism and to respect for one's ancestors.

Buddhism is still the religion of the masses, and its priests are used most frequently in the ceremonies attending birth, marriage and death. *Yet Christianity has an opportunity now which it has never had before.* It is identified with the better qualities of Western culture—the peaceful occupation, an aggressive individuality, forgiveness, relief of suffering humanity, and concern for the dispossessed and down-trodden.

For the next two decades the church probably will have its greatest response in this century. It remains to be seen, however, whether the American church has the concern and the mobility to meet the opportunities before it in this period of transition.



—Photo by Leach

Pictured above is a nurse feeding babies as they sun themselves on the ledge at the Jewel Pool nursery in Yorii, part of facilities maintained to give child care.

How They Manage

Budgets of Three Families Who Tithe

By CARL G. KARSCH*

WE sometimes wonder how many times a year the average Protestant says to his wife, "I wish we could give a little more to the church," and the lady replies, "Let's see if we can't up it a bit next time." It has been estimated that during 1951 the average Protestant gave $32.07 to his church.

The times being what they are, some might charitably regard this figure as a widow's mite. Others might feel that it reveals present-day Protestants as something less than a generation of disciples of the faith.

Of course, a person's total contribution to the church cannot be calculated on a slide rule, or expressed in dollars and cents at all. But it's safe to say that many, perhaps most, Protestants really would like to give more money.

But with milk pushing thirty cents a quart, children's shoes seven dollars and up, and transit fares hiking every year, the average Protestant just doesn't know how he can manage to raise his pledge.

To find out how some people have managed it, we interviewed members of Bethany Presbyterian Church, Haddon Heights, New Jersey. Thirty per cent of the families in this congregation give ten per cent of their income—the traditional "tithe"—to the church and other voluntarily supported causes. Other congregations have large numbers of tithers, but we felt that Bethany was as good a test case as any. The people here live on the rim of the nation's third largest metropolitan area (Philadelphia), so living costs are city-high. Most members of the church are in the moderate income bracket.

Ask to Withhold Identity

All the people we talked with asked us to withhold their identity. Accordingly, the names used for convenience in this article are purely fictitious. The people and facts, however, are just as we found them.

Take the Browns. Mr. Brown makes a gross income of $338 a month. So $33.80 goes into a jug marked "Church and charities." The Browns have no children, but say they'll try to continue tithing if and when they do.

They have a car and a television set. They own their home, but pay thirty-seven dollars a month on mortgage, interest, and real-estate tax. "We've given up movies since we started to tithe," they say, "but with TV, we really don't miss them much."

Their only entertainment outside the home now is eating out. They have dinner at a restaurant about once a week. "It used to be oftener," they say. The difference in cost between the restaurant meals and the eating at home they estimate at six dollars a month.

When the Browns first started tithing they didn't see how they could make out. They relinquished a plan they'd cherished—a trip to England to visit Mrs. Brown's family there. "But we gradually got adjusted—you'd be surprised how much of the budget was just fatty tissue. Now we're saving again—$31.40 a month—and we'll get to England after all, next year or the next."

*Mr. Karsch is an associate editor of *Presbyterian Life*. This article is adapted with permission from an article carried in that magazine.

For the details on how the Browns do it see their monthly budget.

Then there are the Greens. Mr. Green makes $209.67 a month; Mrs. Green has a part-time job which grosses $58.33. Of the aggregate of $268.00 then, $26.80 is earmarked for Christian giving every month.

There are two preschool boys in the Green family, making four pairs of feet to keep in shoes. It takes a bit of doing. A friend from the church drives Mr. Green to work most of the time, so that only an average of eighty cents a month goes to the buses. To save a little more on workdays, Mr. Green always carries his lunch.

Greens Have No Car

The Greens have a TV set but no car. The children are kept in toys by their grandparents and an aunt who also have given each boy about a thousand dollars in bonds to be kept for his education.

Four years ago—before they started tithing—the Greens bought a new, two-bedroom, $9,400 house. Their mortgage payment (including interest and taxes) is sixty-five dollars a month. They'd like to replace the old washer with an automatic, but recent major surgery for Mr. Green cut into their savings.

The Whites, like the Greens, have two boys. But the oldest has been graduated from high school and has started his first job; he helps out at home by paying for his own clothing and entertainment. He wishes the family had a car he could borrow evenings, but Dad says he'll have to save up and buy one himself.

Might Have Bought Car

"We might have bought a car," he admits, "if we hadn't started tithing a year-and-a-half ago. But we're in tithing to stay." The eight-year-old isn't concerned about a car as yet; he's happy with a second-hand bike that cost eighteen dollars.

Into a bell bank labelled "For others" goes $41.66 of Mr. White's monthly income of $416.66. The biggest monthly outgo—$150 for food—is held down by a freezer food plan which brings the Whites most of their staples at near wholesale prices.

Like the Browns, the Whites find that their TV set has reduced their outside entertainment budget. Mr. and Mrs. White go to two movies a year, have dinner in town four or five times a year—and that's it.

What Happens?

What happens to a church when a large proportion of members give in proportion with the Browns, Greens, and Whites? Jarvis Morris, pastor of Bethany Church, described the change after the congregation began in October, 1951, to stress tithing. During the year 1951, the church received $6,498 for local church, $1,900 for benevolences. In 1952, with the tithing program in full swing, the congregation gave $10,612 for the local church, $2,563 for benevolences.

Besides the substantial increase in the people's contributions to the world-wide work of the Presbyterian church, the church has become completely self-supporting, has built a new nine-room manse, has called the first full-time minister in its history.

How Do Tithers Feel?

What about the people who did the most toward accomplishing all this—those who are giving ten per cent or more of their incomes? How do they feel about it? Perhaps the most conclusive answer to that is to report that of the families who entered the tithing venture, more than 90 per cent are staying with it, and hope to make it a lifetime practice.

The Browns

Tithe	$33.80
Housing (including taxes)	37.00
Food	70.00
Life insurance	15.00
Medical insurance	5.00
Time payments	25.00
Car expenses	20.00
Commuting	none
Entertainment	6.00
Clothing	14.00
Oil heating	12.80
Taxes	43.00
Savings	31.40
Miscellaneous	25.00
Total Monthly Income	$338.00

The Greens

Tithe	$26.00
Housing (including taxes)	65.00
Food	70.00
Life insurance	15.00
Medical insurance	10.00
Time payments	20.00
Car expenses	none
Commuting	.80
Entertainment	8.00
Clothing	15.00
Oil heating	7.00
Taxes	8.40
Savings	17.00
Miscellaneous	5.00
Total Monthly Income	$268.00

The Whites

Tithe	$41.66
Housing (including taxes)	56.00
Food	150.00
Life insurance	11.00
Medical insurance	4.00
Time payments	34.00
Car expenses	none
Commuting	14.00
Entertainment	1.00
Clothing	22.00
Oil heating	10.00
Taxes	48.00
Savings	20.00
Miscellaneous	5.00
Total Monthly Income	$416.66

Living with Peace of Mind

By KIRBY PAGE*

THE human eye is a marvelous organ and makes possible enjoyable experiences beyond numbering. Yet it enables us to see only the merest fraction of all reality. Its vision can penetrate only short distances while minuteness is beyond its range. The eye sees but little of the material world.

Moreover, the human eye is totally unsuited to the task of apprehending other types of reality. An idea cannot be seen, even though it is glorious or terribly real. Ideals cannot be detected through human sight. Aspiration and yearning are beyond its view. The soul of a man cannot be seen. We can observe his body, the house in which he dwells, but physical eye cannot discern his spirit.

Blessed is the man who has learned to be at home in the invisible realm. Practicing awareness of the unseen makes easier practicing the presence of God. God is invisible but none the less real because human eye cannot delineate his features. The soul of a man and the soul of the Supreme Spirit are alike invisible, but spirit may commune with Spirit.

Prayer is communication; we listen to God and we speak to God. When we are receptive, our Father implants ideas in our minds, helps us to master our emotions, makes sensitive conscience and forges resoluteness of will.

We need God and God needs us, because a home cannot be built by the Father alone nor by the children unaided. Prayer is fellowship with the divine invisible Being. The Inner Light reveals reality more precious than can be seen with the physical eye. Thus it is evident that praying enables a person to become more and more at home in the invisible world of the spirit.

"Now unto the King eternal, invisible, the only God, be honor and glory for ever and ever. Amen."

*Dr. Page, a Disciple minister, is the author of *Living Creatively, Living Joyously,* and many other books.

Three Million Aided as WHO Battles Disease with Penicillin Treatments

The World Health Organization reports that more than three million victims of the crippling tropical disease, yaws, have been treated in large-scale campaigns undertaken by the governments of Haiti, Indonesia, the Philippines and Thailand with the aid of WHO.

In all nearly eight million persons have been examined. The cost of the effective penicillin treatments is calculated at less than three dollars per patient. During the recent campaigns, the penicillin needed for the treatment of children and mothers was provided by the U.N. International Children's Emergency Fund.

—Worldover Press

Lynchburg College
Lynchburg, Virginia

LYNCHBURG College began the celebration of its fiftieth anniversary with a Founders Day-Homecoming program on April 17. Principal speaker at the morning convocation was Dr. John A. Tate, secretary of the Virginia Christian Missionary Society for many years, an alumnus of the college and former president of the board of trustees. Recipients of the T. Gibson Hobbs Memorial Award for outstanding alumni were recognized, and honor students of the present senior class and many of those of the past were inducted into the Senior Honor Society.

Afternoon features included the dedication of The Grove, an outdoor assembly facility built by students and faculty under the leadership of the class of 1952, and appropriate ceremonies at the sites of the new women's dormitory and the Floyd L. Knight Memorial Library, both of which will be started in the near future. Informal activities such as a baseball game, style show of campus fashions of fifty years ago and social activities were a part of the celebration.

The day's events commemorated the founding of the college as Virginia Christian College by Dr. Josephus Hopwood and a group of associates in 1903. In 1919 the name was changed to Lynchburg College and the church constituency was enlarged to include areas around Virginia. The anniversary celebration will continue into the beginning of the 1953-54 session.

Dr. Riley B. Montgomery, former president of Lynchburg, and now president of the College of the Bible, Lexington, Ky., delivered the fourteenth Jennie Cutler Lectureship on the Christian Ministry on Tuesday, March 17. The lectureship was established in 1940 by Golder Shumate of Baltimore, in memory of his wife, Jennie Cutler.

Eureka College
Eureka, Illinois

Eureka College has been engaged in a program centering on the Christian choice of vocations and Christian higher education among high school age groups in a number of areas in Illinois. The speaking team for these meetings has been President Burrus Dickinson, Professor E. E. Higdon, and Dean Clarence Noe. Several hundred young persons have attended the five rallies which have been held.

Two new foreign students recently have enrolled at Eureka College. They are E. B. O. Samuel of Lagos, Nigeria, and Tio Sien Tjiong of Indonesia. Samuel is the first student from Africa ever to enroll at Eureka. Tio is the seventh of a group which has come from Java since 1950.

Bethany College
Bethany, West Virginia

Bethany College celebrated the 113th anniversary of the granting of its charter on March 2. Heading the list of Founders Day activities was a formal convocation at 3 p.m. when Dr. J. Steel Gow, director of the Maurice and Laura Falk Foundation, of Pittsburgh, addressed the faculty and students.

Ministers in the Bethany area came back to college on April 13 for the third annual "Day of Refresher Courses." Three courses of one hour each were offered with the head of one of the college departments lecturing and leading a discussion period which followed. The subjects this year were: "Religion in Education," "Some Consequences of Cultural Relativism," and "Applied Sciences." Dr. B. R. Weimer, acting president, was the luncheon speaker on "Living in a Scientific Age."

William Woods College
Fulton, Missouri

National Brotherhood Week was observed at William Woods College, under the leadership of the Cooperative Government Association of the college.

Each student was afforded an opportunity to participate by writing an essay on "What Brotherhood Means to Me." Miss Kathleen Call, South Bend, Ind., was winner of the essay contest. Honorable mention was given to Barbara Finley, Mexico, Mo., and to Alice Ann Wallace, Collinsville, Ill.

Ellis Island Dinner was an event of one evening during the week. Students, faculty and staff came in costumes representing many lands and races. Guests assembled in Dulany Auditorium after dinner to view skits produced by students of the residence halls. The week closed with the Y-sponsored World Student Day of Prayer service held in Harmon Hall on Sunday evening.

Transylvania College
Lexington, Kentucky

Transylvania College sponsored a "C.Y.F. Goes to College Day" for members of the Christian Youth Fellowship of churches

Drake Students Look at Dormitory Model

—Photo by Feiler

Four Drake University students who have been the first to sign up for rooms in the school's new $2,600,000 dormitory project look over a model of their new home. Included in the project are three dormitories housing 600 and a central dining hall.

throughout Kentucky on Sunday, April 19. A tour of the campus, recreational activities and a vesper service conducted by Dr. Frank Rose, president of the college, were included in the program of the day.

The day has become an annual event, and was inaugurated by T. Boyd Clayton, director of church relations, for the purpose of acquainting youth with the services of their church college.

Dr. Edwin Alderson and Miss Frances Jennings became members of the administrative staff on March 1.

Miss Jennings who has served as dean of women and then dean of students since 1943, and also as assistant professor of sociology, has become assistant to the president with broad administrative duties. Dr. Alderson has been named director of admissions, filling a vacancy left by the resignation of Willis R. Jones a year ago. Dr. Alderson has been a member of the teaching staff in the department of modern languages since 1946. He is a graduate of Transylvania and the son of Mr. and Mrs. T. H. Alderson of Nicholasville.

Annual Homecoming and Founders Day celebration will be held on the campus on May 23. Held annually since 1924, Transylvania Day, planned and directed entirely by the students of the institution, has changed somewhat in character from the traditional May Day to the combination of Homecoming and Founders Day.

The festival will begin with a breakfast for alumni. All campus organizations in the afternoon will enter floats in a parade which will stress the day's theme, "Transylvania in the Future." The celebration will be climaxed in the evening by the coronation of Miss Transylvania and Mr. Pioneer, Transylvania's outstanding seniors.

Chapman College
Los Angeles, California

The Ninety-second anniversary of the founding of Chapman College was celebrated on March 6 with a special convocation in the chapel at 10 a.m., with President Reeves as the speaker on the subject, "To Serve Our Present Age." Two honorary degrees of Doctor of Laws were conferred, one to Ewing Konold, principal of Santa Monica High School, and the other to Robert Daugherty, principal of the Antelope Valley High School and Junior College in Lancaster. In the evening the Founders Day dinner was held in the college dining room with Dr. Gene Bartlett, minister of the First Baptist Church, Los Angeles, as speaker on "What Do We Mean—Freedom?" Proceeds from the banquet will be used for scholarships for worthy students.

The Concert Choir and Madrigal Singers toured northern California during spring vacation from March 27 to 31, appearing in churches and high schools of Ventura, Watsonville, San Francisco, Richmond, Alameda, Stockton and Fresno, in programs of sacred music, folk songs and madrigals.

The Christian Men's Fellowship of northern California will have one hundred men on the Chapman campus from June 15 to 20, and the men of southern California will have two hundred there for June 27, to carry out the painting project which they have assumed. Plans include the repainting of the entire college.

Foreign Students Attend Phillips University

—Photo by Bonham

In this photograph seventeen of the eighteen foreign students at Phillips University, Enid, Okla., pose with the president and the dean of the College of the Bible.

First Row, left to right: John Choi, Korea; Kazuko Suchi, Japan; Dorothy Yano, Hawaii; Michiko Takeuchi, Japan; Kan Yuen Wing, China, and Armond Habiby, Israel.

Second Row, left to right: Gregorio Gonzales, Philippines; Frederick Gester, Germany; Priscilla Hsu, China; Molly Chu, Formosa; J. Tonaki, Hawaii, and Seiji Yoshie, Japan.

Third Row, left to right: President Eugene S. Briggs; Dennis Lou, China; Heinrich Klee, Switzerland; David Chen, Malaya; Rolando Andrade, Mexico; Dean Stephen J. England, of Phillips University College of the Bible, and Reynaldo Barreiro, Mexico.

Not shown in this picture is Tai Sung Lee, foreign student at Phillips from Korea.

Atlantic Christian College
Wilson, North Carolina

North Carolina high school seniors were entertained on the campus on March 13. A full day of activities included tours of the campus and all academic departments, program in Howard chapel and recreational activities. More than six hundred participated, the largest group coming from the Charles L. Coon High School of Wilson.

President Lindley recently has announced the appointment of Dr. Millard P. Burt, of Raleigh, as head of the Department of Education and Band Director, effective with the beginning of the 1953-54 term. Dr. Burt is a graduate of Atlantic Christian and at present is director of band for the Raleigh high schools.

Texas Christian University
Fort Worth, Texas

Selected leaders from the clergy, women's organizations, civic clubs, labor and management groups, college students, and parents convened on the Texas Christian University campus on March 20 to 21 for an "Institute of Human Relations." Held under the sponsorship of Texas Christian University, the National Conference of Christians and Jews and the Hogg Foundation, it has as its theme, "Moral and Spiritual Resources of Good Human Relations."

Chi Delta Mu, an organization for undergraduate religion and religious education students at Texas Christian, supplements classroom study with direct work in local churches.

Serving churches within a 100-mile radius of Fort Worth, the students form teams of five to aid in establishing and improving Christian Youth Fellowships. Efforts are made to develop local leadership for youth groups through five committees of work that deal with service, study, enlistment, recreation and worship. Each church is visited for three consecutive Sundays. First Sunday programs are usually conducted largely by the T.C.U. students; the second Sunday, the two groups combine, and the final Sunday program is given entirely to local young persons with evaluation from the students.

—Religious Film Association

The Chinese peasant now worships with the sanction of a People's Government.

Chinese Reds Use Religion To Further Godless Aims

First of a Series of Two Articles

By HUGH W. HUBBARD*

HOW do we explain the contradictions we find in Communist China? A militant atheistic system which has been described as "a religion against religion" has promised the Chinese people freedom of religious belief.

If it really means what it proclaims, one would expect that an old, indigenous religion such as Confucianism, which has influenced China more than any other and claims something like 300,000,000 adherents, would receive preferred treatment. The contrary is true. Confucius and his teachings are being officially relegated to the ash heap.

On the other hand, an imported minority religion like Islam seems to be in official favor. These are only a few of the eccentricities that have to be fitted together in some intelligible pattern as we try to solve the picture puzzle of China under the "People's Government."

That the leaders of Communist China are able and determined men we are perhaps willing to concede, since their spectacular conquest of China's mainland and their holding at bay the combined forces of the United Nations in Korea. They have been apt pupils at the feet of Lenin and his successors in learning that the first all-important objective is to seize, hold and extend control, no matter what this means. In China, every group is to be brought under control, thoroughly indoctrinated, made loyal—or else liquidated. Beyond the boundaries of China, Communist spearheads are already penetrating neighboring countries. Policies are dictated by power politics.

THE second fact to keep in mind is that these men have shown themselves flexible in method, quick in advance, retreat or sidestep as the occasion demands, and deterred by no consideration other than the good of their cause. At times they have taken steps contrary to their avowed principles to win popular support. In Russia, Lenin once yielded to the demand for private ownership of land; in China, the Communists gained much of their following among the peasants by land redistribution, breaking up large holdings and giving to those who had none—although they are probably aiming at collectivization as soon as they feel strong enough. What is happening in religion must be studied with caution, bearing always in mind their final aim and flexible methods.

What is the official attitude of the government toward religion at the present time? It runs something like this:

"We Communists are atheists. We believe all religion is superstition and will give way in time before the advance of science and education. However, many people at present still believe in religion and so we have written into the Common Program an article guaranteeing freedom of religious belief. Provided religious bodies cut themselves off from foreign imperialism, and are loyal to the People's Government, they will be allowed to exist."

IT is in this last sentence that we seem to find, after checking actual developments, the key to the current policy toward religion. It is primarily political in purpose, certainly not pro-religious, and with anti-religious elements concealed, or temporarily held in abeyance. "Cutting themselves off from foreign imperialism" means (a) no more missionaries and (b) no financial subsidies from abroad. "Loyalty to the People's Government" has meant in practice various manifestoes and "loyalty covenants" by the religious groups; supporting the government, the Common Program, and the "resist-America-help-Korea" war.

Before examining what is happening to the Christian movement, we will gain objectivity by taking a look at other religious bodies in the order of their numbers of adherents: (1) Confucianism, (2) Buddhism, (3) Taoism, (4) Mohammedanism and (5) Christianity.

Are these all being treated alike? No. Are those with the greatest numbers of followers faring best? No. Are the indigenous Chinese religious specially favored? No. Is the religion most closely identified with "capitalistic imperialism" having the hardest time? No. Then what are the criteria, in the minds of the Communist masters of Peking, which determine the varying treatment accorded to these leading religions?

PUTTING ourselves in the Communists' place and looking at religion through political spectacles, the pieces of the jigsaw puzzle begin to fit together and make sense. The Communists have their eyes on the nations of southern Asia, the Middle and Near East and North Africa, which constitute the heart of Islam and where nearly 300,000,000 followers of the Prophet are watching to see what happens to their co-religionists in China. Would it pay completely to alienate these faithful Moslems by an attack on their fellows in China? Far better to soften them for conquest and provide good material for the propaganda machine by creating the belief that Moslems will get along all right under Communism.

Mohammedanism in China has constituted a strong ethnic minority which previous governments have made great efforts to woo and win.

For these external and internal reasons the People's Government has apparently marked Islam for most favored treatment. The Communists have even gone so far as to set aside so important a policy as land reform in order to win the Moslems.

THIS is seen in a special provision in the Agrarian Reform Law of June, 1950, in which Article Three states, "Some or all land owned by mosques may be retained by them, subject to the consent of the Moslems residing in the area." The slaughter tax has been waived for Moslem communities celebrating their three chief annual religious festivals.

On Confucius and all his teaching, the Communists have declared all-out war. His cardinal doctrine of filial piety has been the basis of morality for centuries, and has made the family the basic social unit. All this runs counter to the Communist doctrine of the supremacy of the state and its totalitarian rule. It did not take the Communists long to discover that the old family system was their greatest enemy. The young people, whom the Communists shrewdly considered most important, gave their elders their supreme loyalty, deferred to their opinions, sent their earnings home and sought to build up land holdings, in which they felt their ultimate security lay.

(Continued on page 39)

*Mr. Hubbard is a correspondent for World-over Press, news agency through which this article is released. He and his wife were the last American Board missionaries to leave Communist China.

Women and WORLD HIGHWAYS

A World Fair to Teach Missions

By MRS. ARCHIE K. STEVENSON*

WHAT was it? Our World Fair to Teach Missions was a means of bringing the atmosphere of mission fields and their people to the local church. By means of literature and prepared talks, it presented the achievements and needs of the places where we help to support the work. Its purpose was accomplished also through an exhibition of curios, people in costumes, and posters.

How did it happen? A committee of five frowning, worried women gathered about a table in the yard of Mrs. Robert Hamner, program chairman for the Christian Women's Fellowship of the Hyde Park Christian Church, Austin, Texas. Their problem was, How could they get people to come to the general meetings? Outstanding speakers, book reviews, and films just had not created enough interest to bring the people. People still complained "missions were not real." They confessed, without shame, that "they subscribed to WORLD CALL, but did not read it." The committee decided the programs needed to be *personalized, dramatized,* and *"fun-atized."* Thus the idea of the World Fair was born.

How was it planned? A general chairman was appointed. She chose a committee. They listed methods of financing, sources of curios, where to obtain literature, how to make it *fun, personal,* and *dramatic.* The committee felt the fair would be more personal if missionaries could be present. A letter was sent to Mr. and Mrs. Church Smiley, for thirty years missionaries in India, and the parents of Hyde Park's Living Link, Betty Smiley. They are now located in Houston, Texas. The Christian Youth and Chi Rho Fellowships were asked to help. They would share, if any profit were made, to help them reach their C.W.F.F. goals. Each Christian Women's Fellowship group chose a country and appointed a chairman. Each booth was to include all three of the aims. A special committee was appointed to plan for an International Supper to help finance the fair. No one desired it to be a "money-making affair."

Americans are souvenir hunters. So, as part of the fun, each country would sell souvenirs. Through the United Society's sales literature department we obtained pins made in Jamaica and tiny hand-embroidered slippers made in Hofei, China. From Miss Edna Poole, Bolenge, Africa, we received ivory jewelry by airmail. Herman Reynolds, missionary to India, sent us tiny hand-carved seed elephants. The Yakima Indian Mission sent little beaded dolls. Many of these things we did not sell for profit, but only for what the Mission charged. The women made date loaf, Mexican pralines, rice candy, popcorn balls, totem spool dolls, Indian headdresses and letter openers to sell. Mrs. Church Smiley dressed small dolls in Indian *saris* while the visitors watched. The India booth also gave free to each person a sample of *dal,* which is used in India as we use popcorn.

In the Orient booth A. T. McFadden showed colored slides of Japan and Korea which he had recently taken. A nickel was charged for each showing. The place was crowded all evening. This booth featured the article on Thailand in the *Christian Evangelist* given for free distribution.

The most "fun-atized" spot was the African booth. Mrs. B. W. Cook had made a free-hand drawing of a lion on cardboard. A helmet and a gun were provided. For a quarter travelers could have their picture taken lion hunting. While people stood waiting in line, they looked over the exhibit on Africa and heard about the work.

"South of the Border" featured a huge display of pictures of the missionaries and their stations. Much interest was shown because those in charge knew their subject so thoroughly. In the home missions booth, pictures of the Jot 'Em Down store at Hazel Green Academy had particular interest, for many people had donated clothing to this project.

How was it advertised? The fair was advertised through pictures and articles in the women's section of the local Sunday paper. Pictures of women in costume were taken by the newspaper. Spot radio announcements were used. These were free. The most effective means was the 400 mimeographed letters signed by individuals and mailed to friends, each person furnishing his own postage.

What were the results? They were many. Those who became acquainted with a mission area will have a keen interest in its activities when the WORLD CALL comes to their home. An estimated 500 people came to a mission program, instead of 40 or 50. Some hurried through, interested only in eating or looking at the curios. However, for a great many came a new realization of the world-wide scope of our work and its needs. For a number of people it was the first time they had had to give serious thought to presenting missions interestingly. A friendly spirit of competition grew up between those responsible for booths, which kept everyone working. The committee members felt they had solved their problem this once, anyway!

*Mrs. Stevenson, wife of the minister at Hyde Park Christian Church, Austin, Texas, was general chairman of the project reported.

Echoes— *from Everywhere*

Pastors to Get Clinical Training In Summer Counseling Schools

DISCIPLE ministers across the nation will be glad to learn that they will be able to attend a summer school in the field of pastoral counseling in their own area. The department of pastoral services of the National Council of Churches has compiled and distributed information concerning the various general hospitals, mental hospitals and correctional institutions offering opportunities for special clinical training of ministers and theological students.

Training is offered in units of twelve weeks each, quarters beginning approximately June 8. Those who are interested in further study may enroll about September 21, December 28 or March 23. Some financial assistance is available for advanced students. Cost of the training is $100.00 for each quarter. Maintenance in return for service rendered is allowed by most of the institutions.

The Institute of Pastoral Care sponsors a number of centers in which the chaplain supervisor is in charge of all instruction. All applicants must be enrolled in or be alumni of seminaries or other accredited religious training schools or shall have had a minimum of three years of professional religious work or similar qualifications. Tuition in each of these centers which are located in various general hospitals is $60.00 for a six weeks session or $120.00 for a twelve weeks sessions.

Further information may be had on the whole program of clinical pastoral training by writing to Otis R. Rice, Department of Pastoral Services, National Council of Churches, 297 Fourth Avenue, New York 10, New York.

—SAMUEL F. PUGH
NATIONAL DIRECTOR, CHURCH DEVELOPMENT AND MINISTERIAL SERVICES, U.C.M.S.

Finds All Men Are Serviceable To Christ Through Their Faith

One day as we were looking over a wash bowl that had been broken and were feeling rather sorry for ourselves, a cough was heard outside the door. Upon opening it, I found one of Mondombe's evangelists standing there with a note from Dr. Baker. I took it and read, "I find this evangelist to be a leper. He wants to go into the leper colony. Sorry. Don."

I turned to Jewell and explained the situation, and then turned to the evangelist in sympathy and deep feeling.

He said that he was not surprised as there was considerable leprosy in his family. Now that he had it, he wanted an assignment to continue his work among other victims of the disease. He had accepted the fact and sought a place for himself where he could continue to serve.

Arrangements were made for him as teacher-evangelist in the leper colony.

After he had gone, our sorrow over a broken washbasin seemed insignificant and unimportant. A man with leprosy had been strengthened by his faith to overcome and to serve.

I immediately found a piece of wire and a pair of pliers and bound together the washbasin so as to make it serviceable. Now as we enter our bathroom, a bowl mended with a piece of wire reminds us of the power of faith in Christ to make men serviceable for Him.

—NED ROBERTS
Disciples of Christ Congo Mission News

Pagan Superstitions in Phillippines Still Common After Religious Influence

Although the Phillipines have been nominally Catholic for three hundred years, pagan superstitions are still common. We saw this recently in the funeral of one of the children who had attended our Kindergarten. The parents requested a Protestant funeral, but the grandparents who were not Protestants found solace in their superstitious practices.

As we left the house to go to the church, we walked over a recently killed chicken whose blood was flowing on the steps. This, they believed, would prevent other members of the family from following the deceased to the grave and subsequent death.

The young father and mother were not permitted to attend the service in the church or at the cemetery. Younger children might follow them and be carried away by the Angel of Death.

When we returned to the house after the funeral, we walked through the ashes of rice straw which had been placed at the foot of the stairs. It was an act of purification. Old women often slap the faces of those returning from the cemetery, sometimes with the juice of calamansi (small lime-like fruit), to remove the dizziness and a desire to follow Death.

Our mission in this superficially Christianized culture is to instill a faith in a God who is loving and reasonable.

—WILMA M. TYE
Phillipines Mission News

Heathen Dances Fading Out in Congo

When Dr. Fiers and Dr. Sly visited Wema, we were able to show them something that would no longer be possible at some of our other Mission stations. They saw a "real for sure" heathen dance in which the well-dressed men wore loin cloths, feathers, brass jewelry and red paint. Most of their wives could not dance as they were too heavily adorned with brass anklets reaching, in many cases, more than half way to their knees. They sat on the sidelines and cheered the dancers on.

This was arranged for us by a Mission nurse whose father is one of the chief dancers. Our native pastor explained that when these dancers, most of them quite elderly men, are gone, we shall no longer be able to see this, for their children have been sufficiently influenced by the Mission to give up this particular heathen custom. We felt this was quite a study in their heathenisms while their sons, now Christians, are the leaders on the Mission station. What a long way the Mission has come in the last twenty-five years here at Wema but what a long, long way we still have to go.

—HELEN WEEKS
Belgian Congo

Basil Holt Praises CIMADE Work As He Views Conditions in Europe

In Paris . . . we were privileged to see something of the work of CIMADE. During the war this organization, mainly of Christian youth, worked underground, bringing the hope of the Christian message to the suffering. Some of its members even took their places voluntarily in concentration camps, so that they might suffer as well as sympathize with those to whom they ministered.

Since the war they have been ministering to two classes of persons: (1) to refugees and displaced persons, and (2) to university students, bringing them together in camps and barracks across the international boundaries for Christian teaching and mutual understanding.

We visited one of the settlements for aged refugees. Here was a man who had escaped from Hitler's Germany to France, and there wandered about working as best he could on the farms and concealing his identity under a false passport. After the war CIMADE got him fixed up with a proper passport and he is on the way to becoming a French citizen. He has also been trained to raise Angora rabbits and to sell their fur, the proceeds being devoted to the settlement. There was also an aged Russian couple, separated by the rigours of Communism and of war from all kith and kin. But for the settlement they would be adrift in a hostile world without hope. Here they and others are lovingly cared for and taught the Gospel of the Lord Jesus Christ.

—BASIL HOLT
The South African Sentinel

The Family

The family is like a book,
The children are the leaves,
The parents are the cover, that
Protective beauty gives.

At first the pages of the book
Are blank and surely fair,
But time soon writeth memories,
And painteth pictures there.

Love is the little golden clasp
That bindeth up the trust;
O break it not, lest all the leaves
Shall scatter and be lost.

—ANONYMOUS

Missionary Worship Service

Theme: *Are You Awake?*

JUNE

"They kept awake and saw His glory."

HYMN: "Where Cross the Crowded Ways of Life" *(Christian Worship: a Hymnal,* 519, stanzas 1, 2, 5, 6)

SCRIPTURE: Matthew 26:36-46

PRAYER:

Lord, in this hour of tumult,
Lord, in this night of fears,
Keep open, oh, keep open,
My eyes, my ears.[1]

—*Hermann Hagedorn*

MEDITATION: When we pray, are we awake to His glory? Praise should precede even thanksgiving, for our God is greater than any of his gifts.

When we pray, are we awake to the needs of our world, or are we just asking more blessings for ourselves?

A displaced missionary, forcibly evacuated from the field where she had given the best years of her life, and about to enter a new and strange field of service, went into a quiet church to pray. The hymnal in her hand opened to the beautiful prayer-song,

"Draw Thou my soul, O Christ,
Closer to Thine;
Breathe into every wish
Thy will divine!
Raise my low self above,
Won by Thy deathless love;
Ever, O Christ through mine
Let Thy life shine."

As she read and prayed the second verse of this hymn seemed indeed meant for her.

"Lead forth my soul, O Christ,
One with Thine own,
Joyful to follow Thee
Through paths unknown!
In Thee my strength renew;
Give me my work to do!
Through me Thy truth be shown,
Thy love made known."

Then, the final stanza was the natural prayer of a true missionary, and should be of every Christian. Is it our daily prayer?

"Not for myself alone
May my prayer be;
Lift Thou Thy world, O Christ,
Closer to Thee!
Cleanse it from gilt and wrong;
Teach it salvation's song,
Till earth, as heaven, fulfill
God's holy will."

Is the world, with its woe, on our hearts and before our eyes, or are we lulling our minds to sleep, so that we shall not suffer with the starving and homeless in Asia; the restless miners of Johannesburg; the disinfranchised of South Africa?

Kagawa is said to rise a few hours after midnight for prayer and meditation. "First," he says, "I listen to the agony of God." On hearing this, Dr. Georgia Harkness wrote this soul-searching poem.

I listen to the agony of God—
I who am fed,
Who never yet went hungry for a day.
I see the dead—
The children starved for lack of bread—
I see, and try to pray.

I listen to the agony of God—
I who am warm,
Who never yet have lacked a sheltering home.
In dull alarm
The dispossessed of hut and farm
Aimless and "transient" roam.

I listen to the agony of God—
I who am strong,
With health, and love, and laughter in my soul.
I see a throng
Of stunted children reared in wrong
And wish to make them whole.

I listen to the agony of God—
But know full well
That not until I share their bitter cry—
Earth's pain and hell—
Can God within my spirit dwell
To bring His Kingdom nigh.[2]

In reporting the meeting of the International Missionary Council at Willengen, Germany, Virgil Sly writes, "We faced the tragedy of our world and our failure as Christians to meet it. We tested our ideas in prayer. Hauntingly present was the hunger, frustration, bitterness and suffering of the peoples of the earth. Guiding us was great, abiding faith, deep penitence, and a sturdy conviction that the only way forward is through the way of the cross of Christ."[3]

Can we sleep, as the disciples did in the garden, when Christ asked them to watch? Rather let us pray,

God, let me be aware.
Stab my soul fiercely with other's pain,
Let me walk seeing horror, and stain.
Let my hands groping, find other hands.
Give me the heart that divines, understands.
Give me the courage, wounded to fight.
Flood me with knowledge, drench me with light.
Please, keep me eager just to do my share.
God, let me be aware.[4]

—*Miriam Teichner*

We need a religion these days that shall afflict the comfortable that they may comfort the afflicted.

Donald M. Salmon, in a special message to his parish, said, "A faith that does not tackle the areas of great tension these days in a practical way, that exhausts itself in talk and routine meetings and worship, is destined to be scoffed at, by-passed, forgotten by the masses who are desperately crying for a faith that touches all of life."

Do you recall the closing paragraphs of Alan Paton's poignant story of South Africa, *Cry, the Beloved Country?* The old pastor is climbing the mountain where often he went to pray. His son is to be executed at dawn, in the distant city of Johannesburg. Let us climb that mountain with him and share his vigil. As he reaches the summit he sits down in a shelter in the rock and gives himself to meditation and prayer. First of all he confesses his sins and seeks forgiveness. Then he gives thanks for his blessings, naming them over in deep gratitude and praise. He intercedes for many; long and earnestly for his own son, but also for others in trouble and need.

As the sun rises he stands facing the dawn. Looking out over the valleys and mountains, he prays for Africa and wonders when the dawn may come for his beloved country.

Let us pray that the dawn may come to Africa, to America, and to all the world, when the "Son of Righteousness shall rise with healing in his wings."

Can we face our world and give ourselves for its redemption? Can we keep awake and earn the right to see his glory? Are you awake?

PRAYER SONG:

"Open my eyes, that I may see
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp, and set me free.
Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my eyes, illumine me,
Spirit divine!"

—EVELYN U. PEARSON

[1]Used by permission of the author.

[2]From *The Glory of God* by Georgia Harkness. Copyright 1945 by Whitmore & Stone. Used by permission of Abingdon-Cokesbury Press.

[3]*World Call,* October, 1952.

[4]Used by permission of the author.

In Memoriam

Mrs. Leroy Newton, Feb. 16, 1953, Portland, Ore. Active in Kern Park Church. As women's president and Bible School teacher, inspired others. Intensely devoted to missions.

Mrs. Olla Scott Fields, Dec. 27, 1952, Wheeling, W. Va. Minister's widow. Sister of Dr. Oreon Scott, of St. Louis, Mo. Active in church life until death. Age 76.

Mrs. James Russell Dean, Feb. 17, 1953, San Benito, Tex. Active in Christian church from early age, serving faithfully. Age 81.

Mrs. Sue Ingram Clore, Feb. 8, 1953, Crestwood, Ky. Faithful member of Central Church and friend of missionary work. During years was regular in attendance and support of Women's Missionary Society. Age 69.

Mrs. Emma Terwalt, Jan. 28, 1953, Lawrenceville, Ill. Life-long member of Lawrenceville First Christian Church. Loyal member of Missionary Society. For years was church organist. In last few years was pianist for Men's Bible Class.

Fred S. Nichols, Nov. 24, 1952, Springfield, Ill. Was pastor of Christian Church in Illiopolis, Ill. Ordained in Disciples brotherhood in 1906. Frequent contributor to religious journals. Wrote for *Bethany Bible Guide* many years.

For Adult Mission Study

THEME
Africa

JUNE

Listen! Africa Speaks

THIS is the last study program on Africa. Do you feel the way I do—reluctant to leave this interesting and vital study? Since we began this study in January, new developments have taken place in almost every section of Africa, both north and south of the Sahara. It has been significant to note the startling contrasts between history-making incidents occurring in British East Africa and British West Africa.

You will recall the grim uprisings of the Mau Mau terrorists in East Africa, where race riots breed fear and suspicion. You may also recall the ray of hope in West Africa where British colonies are fast developing self-government and there is scarcely any race prejudice. We can readily understand the comment of the Nigerian minister of commerce: "In Africa today the sun is rising not in the East but in the West."

Sunset or Dawn

This comment about the sunrise reminds me of the new book by our own pioneer missionary to Congo, E. R. Moon. The last chapter of his thrilling book, *I Saw Congo,* is entitled "Sunset or Dawn." Let me quote a few picturesque and challenging words from this chapter.

"As I pen these lines I am, in mind, again sitting in the cool of the evening at Bolenge mission station, looking to the westward out upon the broad main channel of the Congo, beyond which are many forest-covered islands.

"As the sun nears the horizon a cloud bank is piled high in a constantly changing variety of fantastic shapes. On this shifting scene that great artist, the sun, is lavishly spreading a wealth of color that must tax even the infinite supply at his command. Here and there through crevices in the clouds he reaches with giant brush and tints with glory the scattered clouds in the eastern sky. Then with one last stroke he draws his brush across the Congo and leaves a path of pure gold. . . .

"Sunset! There is something of beauty, peace, and restfulness in a sunset that sometimes make one wish it could last forever. But sunset is not the whole cycle. Darkness follows sunset and out of the darkness we strain our eyes looking for the break of day. And when it comes, who can describe it? There is something grand and glorious in the burst of dawn. Its stirring music of life soon drowns out the evening hymn of peace.

"Everywhere in Africa there are signs of daybreak. The people are emerging from darkness into new light and new life. They are becoming conscious of this world in which they live. . . . It is a day which the missionaries knew was coming and for which they have worked feverishly to prepare the people. . . .

"Sunset or Dawn? The work of redeeming Africa is just begun. The darkness is still great. . . . It rests with the churches of the West to make the notable beginning they have made indeed the dawn of a brighter day in Congo."

Sunset or dawn in Congo? Perhaps the answer to that question depends upon the results of your study about Africa. Will this last program be a sunset for your study about and concern for Africa? Following this session will the curtain of darkness again settle over the horizon of your understanding? Or will this final program be merely the end of this series of studies? Will it actually become a daybreak, flooding your soul with the light of awareness and response? Has this study served to make you conscious of our fellow Christians in the newly-emerging "continent of the future?"

"There is something grand and glorious in the burst of dawn." Here day breaks triumphantly on the Bolenge beach, bringing with it a challenge to Christian service and devotion.

At just one of our Congo mission stations last year we had over four thousand new Christians take a stand for Christ. Multiply this number by all the new converts at all of our stations in Congo. Add to this number all the new Christians baptized by all the missionaries of all denominations throughout the entire continent of Africa. We begin to realize somewhat the challenge that greets us as we watch this new dawn of faith.

This increased interest in the gospel of Christ means added responsibility for someone. It is important that these new Christians are nurtured; that they do not slip back into their pagan practices. Our new insight, gained from our study of Africa, speaks to us—telling us that it is not the sole responsibility of the missionaries; that we, too, should share some of that responsibility. How shall we answer?

New Africa Challenges

Recently a young African student brought a message to a group of interested people, met to consider the challenge of his country. His words should be echoed to every Christian in the world.

"American and European churches are doing a great deal of good work in Africa. They have established hospitals to cure diseases, schools to teach sciences, churches to preach the Christian gospel, and today they are extending this work into new fields such as agriculture and social service work. We Africans are thankful for all this.

"But the missionary work of the Christian church cannot resolve all the problems of our complex industrial society unless it brings *every* Christian into it.

"Many American Christians are willing to give generously of their money and goods; but when it comes to meeting the people whom they are supposed to help both spiritually and materially, they are not prepared to take them as human beings. It does not matter how much you say you love a person; it does not matter how much you help him materially; if you cannot treat him as a human being in personal relationships, you have lost his heart.

"If we Christians believe in one God, Father of all mankind, why don't we take each other as brothers one to another? If Western peoples want to make themselves understood by the Africans they must learn to make their moral ethic more coherent with their practical life."

These penetrating words were uttered by Eduardo Mondlane, whose tribal name is Chitlangou. To understand what this son of a chief, recognized by his people as one favored by the tribal gods, gave up to become a Christian, be sure to read the delightful story of his life. (*Chitlangou* may be ordered from Sales Literature of The United Christian Missionary Society. $2.00)

Youth and Missions

Who? Why? What? —And So What?

Spanish-Speaking Americans in the U. S. A.

IS New York City the greatest Puerto Rican city? Is it true that Los Angeles is the second largest city of the Mexican world? Is Spanish a legal language in the state of New Mexico? Do 50 per cent of the people of Albuquerque, New Mexico, speak Spanish? Do people of Mexican descent make up one-sixth of the population of the great state of Texas?

Whether we know the answers or not, the questions are intriguing. Slivers of light on the existence of Spanish-speaking Americans among us come in news-reels, news-casts, and in articles in newspapers and magazines. This year comes the invitation to open wide the doors which hide these people from most Americans. Who are they, where they live, what they do, and why we are reading about them and viewing pictures concerned with their lives —all these and other questions will be answered.

In hidden valleys of New Mexico, sometimes called "Land of Enchantment," live inhabitants of the purest Spanish blood. For three centuries their mountains have protected them from change and permitted them to live much as did their ancestors, the early Spanish conquerors, and continue to speak the Spanish language. Forty per cent of the inhabitants of New Mexico speak this language. It is still a legal language of the state. Mission schools are a factor in bringing these interesting people from their isolation.

Modern Garden of Eden

The groves of citrus fruits and the gardens in the Rio Grande Valley of southern Texas have moved tourists to call it the Garden of Eden. The great development that transformed this desert into a garden is one illustration of the contributions of Mexicans to life in the United States.

As agricultural workers they serve in many states, following the harvests. During World War II they kept our transcontinental railroads in condition to handle the heavy traffic. Other thousands work in homes, in hotels, in stores and in factories. Since the land north of the Rio Grande offers a better income and greater opportunity, thousands continue to cross the border each year. Texas alone has a million Spanish-speaking Americans.

The first air-borne migration of a people is bringing Puerto Ricans to New York City by the tens of thousands. Some 50,000 a year are entering continental United States. New York City is becoming the greatest Puerto Rican city. The third-million people of island heritage seem to enjoy the life, movement and color of this great city. A few are moving on to other parts of this land.

We glimpsed through three doors to see the three most numerous groups of the colorful people we will be reading about during the last six months of 1953. Latin American students are a comparatively small but very important group. We wish to include all Spanish-speaking Americans in the richer aspects of our American life.

One favoring circumstance is the wide distribution of the families. Migratory labor resulted in planting families from Mexico in thousands of communities. And most of these people do not cling to their own language and countrymen to the exclusion of the new. They are fairly easy to assimilate. Millions of Anglo-Americans would find it possible to make the acquaintance of some Spanish-speaking family.

A first thing we can do is to learn facts about these people and discount stereotyped notions that are generally not true. Mexicans are usually peaceable, not carriers of wicked knives! Since they do strenuous manual labor, it is not reasonable to pronounce them lazy. And so with other notions. Second, we can learn to appreciate their language and cultural background, help our friends develop a similar appreciation, and try to make the Latin Americans themselves proud of their own language and heritage.

How Did It Happen?

How did it happen that a group of about thirty-five young people from a rural church set a Christian World Friendship Fund goal of $400 for 1952-53? And, how did it happen that they have already given $362 toward this goal?

This enthusiasm "happened" because of something much larger than just the usual missionary study and activities. The C.Y.F. group of the South Elkhorn Christian Church, near Lexington, Kentucky, has found that Christian Youth Fellowship means youth learning Christian living through fellowship with each other and with God. Through working together as Christians they have found that life can be full and meaningful, and that life must be purposeful.

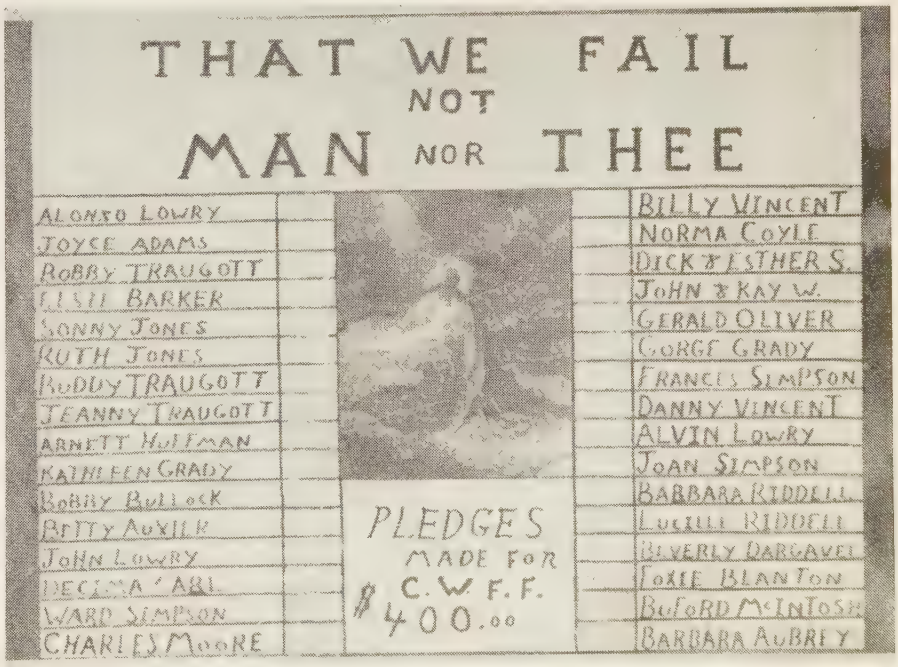
How they feel about doing their part to help meet the needs of others is indicated by the fact that at least one-fifth of the group is preparing for church vocations. All take seriously the C.Y.F. theme "That We Fail not Man nor Thee."

During the program presenting C.W.F.F., pledge cards are filled in by members of the C.Y.F. The total amount of the individual pledges is accepted as the group goal for the year. A poster is then made which gives the name of each individual who made a pledge, and the space by his name is colored in as he pays his pledge. Knowing human nature, the service committee furnishes reminders to members who forget to keep their pledges up. New C.Y.F. members are asked to pledge; this year they have raised the group's pledge to $434. So, it looks very much as if the goal of $400 will be more than reached.

—Mrs. Charles Traugott, Jr.

(From a letter of Feb. 25)

This chart kept before CYF-ers their annual C.W.F.F. goal and individual commitments.

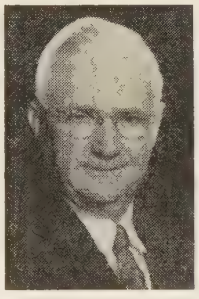


WORLD CALL NEWS ROOM

PLANNED children's activities, including a regular Vacation Church School and afternoon sightseeing tours and picnics, will be available at the International Convention of Disciples of Christ to be held in Portland, Ore., July 4-9. Children will be supervised from 8:00 a.m. to 5:00 p.m. daily and luncheon will be served to them.

The International Convention office is requesting an enrollment fee of $1.50 for each child and this amount will be deducted from the total cost of the week's activities. The fee per child will be $2.00 daily or $7.50 for the entire period. The closing date for children's registration is May 31.

A. E. Kemmer, prominent layman of First Christian Church, Lafayette, Ind., and a member of the Disciples of Christ Commission on Brotherhood Finance, died Mar. 14 while on a fishing trip near Daytona Beach, Fla.



Mr. Kemmer

Just nine days after his death, his widow, Mrs. Blanch Kemmer, was named Indiana Mother for 1953 by the American Mothers' Committee of the Golden Rule Foundation of New York City. Mother of five, and an active worker in the church, Mrs. Kemmer is a past president of the Indiana State Missionary Society of the Disciples of Christ.

Church Howe Smiley, pastor of the Broadmoor Christian Church, Houston, Tex., died Mar. 4 after a heart attack. Mr. Smiley had been pastor at Broadmoor for 17 months. Previously he had served for 30 years as a missionary to India with The United Christian Missionary Society.

A native of Nebraska, Mr. Smiley was a graduate of Cotner College, Lincoln, Neb., and of the College of Missions, Indianapolis, with an M.A. degree from the University of Chicago. Mr. Smiley sailed for India in 1921, where he and Mrs. Smiley were the first missionaries to serve at Barela, near Jubbulpore; later they did valuable work in connection with the Mission Press, in evangelistic work centering in Bilaspur, and in the Damoh-Hatta area.

Mr. Smiley is survived by his wife, Mrs. Nell Smiley; a son, David Smiley; and two daughters, Miss Jewel Smiley, a student at Hiram College, and Miss Elizabeth Smiley, who is a missionary to India with the United Society and is now stationed at Pendra Road.

The National Fellowship of Disciple Directors held their annual meeting at Cincinnati, Ohio, Feb. 7-9. Joe Mauck, Director of Christian Education at Independence Boulevard Christian Church, Kansas City, Mo., was elected chairman and Miss Willa Mae Ray, Director of Christian Education at Wyatt Park Christian Church in St. Joseph, Mo., was elected secretary-treasurer.

Miss Edith Eberle and Dr. Cyrus Yocum were married Mar. 27 at the home of F. W. Wiegmann, pastor of Downey Avenue Christian Church, Indianapolis, Ind. Miss Eberle, national director of Sales Literature for the United Society, will continue her work for the present.

Dr. Yocum, a former chairman of the division of foreign missions of the United Society, is closing his work as professor at the College of the Bible, Lexington, Ky., at the end of the school year.

Dr. and Mrs. Yocum will be at home at 47 S. Johnson Ave., Indianapolis 19, Ind., after July 1.

At a meeting of the board of trustees of the Board of Church Extension of the Disciples of Christ Mar. 18, it was reported that as of Feb. 28, there were 17 Church Extension loans, totalling $79,500, with Disciple churches in Puerto Rico.

Missionary Register

Departing for the Field:

Miss Ruth Coates, having completed her study in Belgium, arrived at Monieka, Belgian Congo in April.

Mrs. Esther Snipes, who arrived in New York Feb. 5 on a brief medical furlough, left in April to return to the Belgian Congo.

Mr. and Mrs. E. B. Smith have arrived at Lotumbe, Belgian Congo, from Belgium.

Arriving from the Field:

Mr. and Mrs. Aigi Kamikawa arrived at Seattle from Japan early in April.

CORRECTION: Mr. and Mrs. Edwin C. Davis of Daytona Beach, Fla., retired missionaries, were incorrectly listed under Africa in the Directory of Foreign Missionaries of U.C.M.S. which appeared on page 28 of the March issue of WORLD CALL. Mr. and Mrs. Davis served in India.

A son, Elbert Hugh, was born Feb. 13 at Bolenge to Mr. and Mrs. Walter Cardwell, missionaries to the Belgian Congo with the United Society.

The department of Africa of the foreign division of the United Society regretfully announces that it has received the resignation of Mr. and Mrs. Donald H. Edwards

Orientation Group Meets in Missions Building

An orientation group meeting for members of the Religious Education field staff took place in Missions Building, Indianapolis, Mar. 2-7. Five state workers and eleven directors of religious education in local churches from eleven different states attended the meetings. Above, J. D. Montgomery (standing at far end of table), national director of adult work and Christian family life, addresses the group.

of the Congo Mission who have served for ten years in Africa. The resignation took effect Mar. 1.

Announcement has been made concerning three town and country church institutes for pastors of Disciples of Christ churches to be held this summer as follows:

Phillips University, June 15-19
Eureka College, July 7-9
Butler University, Aug. 11-14

Information concerning these institutes can be obtained from Dale W. Medearis, national director, town and country church, Missions Building, Indianapolis.

Carl M. Boyd, director of chaplaincy services for the Committee on Military and Veterans Services, left New York Mar. 27 on a field trip to visit Disciple chaplains in Europe. His itinerary calls for him to visit eighteen chaplains on their stations, and to lead a retreat for Disciple chaplains and their wives at Garmisch, Germany.

Mr. Boyd will also make brief visits to Geneva, Switzerland; Brussels, Belgium; London, England; Edinburgh, Scotland; and Overdale College at Birmingham, England. He will return to Indianapolis June 3.

William H. McKinney, executive secretary of the department of men's work of the United Society, and chairman of The Conference of Men's Work Secretaries left the United States Mar. 26 for an 18-day trip to the Far East. Invited by the Secretary of the Air Force to accompany the Chief of Chaplains of the Air Force and a party of interchurch religious leaders, Dr. McKinney will visit Japan, Korea, Okinawa and the Philippines before his return to the States Apr. 11.

The purpose of the trip is to study moral and spiritual problems of FECOM (Far East Command), to observe the method and programs used in facing these problems and to participate in Easter Services.

Miss Alice E. Rist, program coordinator of the department of Christian Women's Fellowship of the United Society, and Alec Langford of New Zealand, a ministerial student at Butler University, Indianapolis, plan to be married early this summer. Miss Rist will continue her work in the department for the time being.

Dr. John Long, president of Southern Christian Institute, Edwards, Mississippi, underwent a very serious eye operation in February. He was obliged to remain at home for some time, but at last reports was improving.

Miss Betty Marie Ellis, missionary to Japan in the field of public health with the United Society, was married in March to Dr. Yasuo Takahashi who is completing his interneship at Tokyo Army Hospital. Dr. and Mrs. Takahashi will come to the United States early this summer since Dr. Takahashi has accepted a position on the staff of King's County Hospital, Brooklyn, N. Y.

Child Health Day Has Theme Emphasizing Emotional Growth

TWENTY-FIVE years ago, President Coolidge issued the first White House Proclamation setting May 1 as Child Health Day.

A joint resolution of Congress authorizing such a proclamation was also passed in that year. It called attention to "the fundamental necessity of a year-round program for the protection and development of the health of the nation's children."

Since then Child Health Day has inspired many successful crusades for improving the health of the nation's children. Almost every May Day Proclamation has stressed some particular aspect of child health, on which citizens are invited to work. May Day observances have then served as springboards for a great variety of related activities by health agencies and citizens.

Last Year—the Handicapped

On May Day last year citizens focussed their attention on the many thousands of children in our country who have handicapping conditions, and the ways in which they could be given better treatment, emotionally as well as physically.

In past years Child Health Day themes have included prevention of accidents, the health of teen-age boys and girls in war jobs, immunization against diphtheria and smallpox and reduction of infant and maternal mortality.

While much remains to be done to improve the physical health of the nation's children and to bring the miracles of modern scientific knowledge to bear on the thousands of children suffering from various illnesses, great strides have been made in overcoming some physical hazards of growing up.

Emotional Health Field New

The field of emotional health is relatively new. Widespread efforts are now being directed "to make equally significant progress in understanding the nature of emotional health in order that our children may grow into mature, responsible citizens of a democracy," in the words of President Eisenhower's Proclamation for Child Health Day.

This, then, is the theme of Good Health Day, 1953—emotional good health—the factors which enter into the making of a healthy personality.

"I urge all parents and young people, and all other individuals as well as agencies and organizations interested in the well-being of children to increase their understanding of the *emotional, social, and spiritual growth of children,* so as to apply this understanding to their day-to-day relations with the rising generation," the President says.

Present-day knowledge of the ways in which a child grows and develops emotionally are presented in popular form in the booklet, "A Healthy Personality for Your Child," published by the Children's Bureau. It is available for fifteen cents from the Superintendent of Documents, Government Printing Office, Washington 25, D. C. A companion Discussion Aid is priced at ten cents.

To spread this knowledge as widely as possible, citizens throughout the country are being urged to obtain copies of these booklets, read them thoughtfully and use them as a basis for group discussion.

Each child is unique, the booklet makes clear, but most parents face similar problems in rearing their children. All children have needs that are much alike. All grow in the same direction. But each child does it in his own way.

The problems which confront parents and others who deal with children are as numerous as they are familiar—yet they are perennial "posers."

Many of them appear trivial, yet are of vast importance in the child's total development. Many other situations which are accompanied by considerable sound and fury are actually trivial, and can be dealt with accordingly, if parents and others know which things are meaningful in children's behavior at various stages of their development.

Chinese Reds Use Religion

(*Continued from page* 32)

All this was challenged by communism, which met it head on.

A student in our town who turned against her father and accused him of cheating the Government, causing his execution, was played up in the press all over the country as a great heroine. Our impression was that instances of this kind, despite publicity, are not nearly as frequent as official propaganda tries to make them. But Confucius and his teachings are under attack, chiefly for political reasons.

As to Buddhism and Taoism, we were not able to secure sufficient information on which to base a strong opinion. In our vicinity, we were surprised to find the nearest temple being torn to the ground, the bricks and timbers sold to fill the village coffers. On looking around the neighborhood, we found all the other temples taken over for school purposes, or for the storing of the grain taken in as taxes. No priests were seen and we were told that all these had been compelled to go to work as "producers." Since government policy is usually nation-wide, the inference tends to be that temples everywhere will be destroyed or taken over for public use and the priests put to work.

However, political considerations should naturally suggest that Buddhists be handled with gloves because of the many of that faith in Burma and other nations South of China.

In general, our observations and study indicate that the Moslems are having the least difficulty, the Confucianists most, and the Buddhists and the Taoists in between, probably in that order.

Ramon and Ruth of Pabellon

Teacher and His Wife Carry Large Responsibilities But Find Time to Cultivate a Happy, Christian Home

By ELLA HUFF KEPPLE*

IN addition to the missionaries teaching at Mountain of Light Farm, one National is always needed to teach such subjects as Spanish grammar, Mexican history and civics.

First Senora Urbana Triana was this teacher. She was very happy on the farm and would have liked staying, but when her eldest daughter, Elsa Ruth, finished grade school, the family had to move to the city in order that she might continue studying. So Urbana began working in the social center in Aguascalientes at the beginning of this school year.

Lazaro Delgado Came

Then Lazaro Delgado, a rural teacher near here, came to help with the classes in the evenings. Before long he had to have classes for illiterates at night so again we were without a teacher. We carried the full course until December when Ramon Serna, student in the Aguascalientes Institute of Sciences, finished his examinations and came to help us.

Ramon teaches courses in Mexican history, grammar and shop. In the latter the boys are making screens, painting doors, installing electric wires and repairing plumbing while they learn.

Ruth Stayed with Ramon

When Ramon joined the staff, his wife, Ruth, came along to Pabellon with him. She had always lived in a city and was accustomed to conveniences and entertainment. But she fit nicely into the rural program. Once a month she returns to Aguascalientes for the meetings of the executive committee of Hope Hospital of which she is a member; but the rest of her time she is content to spend in Pabellon.

Ruth receives the local congregation into her home for all of its meetings: church services, Sunday School, Women's Society and Christian Endeavor. She teaches the primary children in Sunday School . . . this includes every child from her own six-months-old Beti to the eight and nine-year-olds who have never learned to read. She and Ramon are co-sponsors of the Christian Endeavor and she is the leading spirit of the Women's Society. She types anything there is to copy and is studying piano.

Ruth Keeps House

Between times Ruth keeps house for Ramon, his sister, Lupe, who is in the sixth grade, and her own three little children: David, who is four years old; Stephen, who is three, and Beti, the baby. There is never a dull moment in their home. They make soap bubbles together, or make sail wee boats in a tub, sing, play games and enjoy stories. David studies English with Ruth while she washes dishes.

"And ever so often," Ruth says, "I have to help David practice writing *A's*. He says he would hate to grow up to be an old man and still not be able to make A's."

Ruth, wife of Ramon Serna, teacher at the Mountain of Light Farm, is shown here in a rare moment of relaxation.

*Mr. and Mrs. Paul Kepple are Disciples of Christ missionaries in Mexico and are located at the Mountain of Light Farm, Pabellon, Ags.

Dutch Ecumenical Seminar Planned for Coming Summer

A WORKING seminar in ecumenical living will be held at Kerk en Wereld, the training institute of the Netherlands Reformed Church, near Driebergen, Holland, July 18 to August 10, 1953. The seminar will be followed by a trip to Germany August 10-18.

This program has been developed for Christians 25 to 50 years of age who want to share in an interdenominational international experience. The project has been set up to meet the needs of older, more mature church members who have become acquainted with the work of the camp program for students and desire a similar venture on an adult level. Eight to ten Americans, men and women, will be accepted. The remainder of the group (25 to 30) will be Europeans.

This program, begun in 1951, brings together adults (mostly lay people) from five or six countries to share in a work experience plus discussion and study. In 1952 construction was started on a church recreation center designed to meet the need for a camping site for Christians in Holland. Plans for this year call for the group to aid in the building of a family vacation center for poor workers' families. Non-work hours will be spent in study, discussion, recreation, Bible study and weekly excursions to interest points in Holland.

The total cost is $90 for the three-week seminar, room and board at Kerk en Wereld, and the trip to Germany, including a first-hand introduction to the church there through a visit at the refugee project at Haus Villigst, a tour of the Ruhr area and a stay at the work camp at Mainz-Kastel.

Applications should be sent to and further information may be had from: the Rev. J. Howell, 110 East Twenty-Ninth Street, New York 16, N. Y.

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The genius of the college small
Is in its *personal touch* . . .
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They'll love and help him much."

So . . . on he goes . . . this president,
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And simple as a page!

He travels up and down the land,
Evangel of the college!
Exterminating weighty debts,
Dispensing needed knowledge.

Heroic, modern man, unsung . . .
THE COLLEGE PRESIDENT!
He roams from mountains to the sea,
At home . . . non-resident.

—MAYBON LINDLEY

Wilson, N.C.

Not How Much But How

THE accumulation of material wealth commands the concern of many people during most of their waking hours. It even disturbs their sleep. Within certain limits, this is a worthy and legitimate concern.

BUT it is not HOW MUCH material wealth is accumulated during a life time that is important, but HOW that wealth is disposed of at the end of life. It has no value for people who are dead. Its value depends upon who inherits it and how it is used for the living.

MATERIAL WEALTH MAY BE CONTROLLED AFTER DEATH. The HOW MUCH of an estate is reduced to a definite figure when that estate is settled. Through a properly written WILL, the HOW may also become definite. AND YET—between sixty and seventy per cent of the people who leave estates die without a will.

EVERY CHRISTIAN SHOULD MAKE A WILL. When Christians die without a will much money which might have gone to Christian causes is entirely lost to the church and its agencies.

When you make or revise your WILL, THE UNITED CHRISTIAN MISSIONARY SOCIETY is worthy of your consideration. This Society is a well-established agency of the brotherhood, with an impressive record of Christian Service both at home and abroad. Through a substantial bequest in your WILL you can extend its service and your own Christian influence far into the future.

On request we will send material on wills and bequests.

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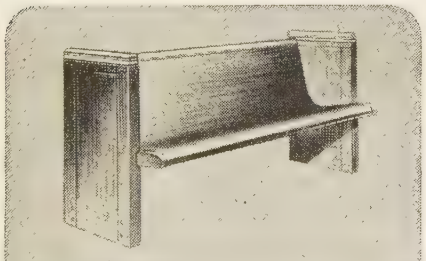
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Recent Events Stir Indian Christians

Wide Mobilization of Christian Women Produces Comprehensive Program to Knit Church Workers

By MARK SUNDER-RAO*

FROM Calcutta, seat of the Metropolitan of the Anglican Church in India, Pakistan, Burma and Ceylon, comes news of a province-wide mobilization of women in service to the church.

With a full-time Secretary for Women's Committees in some twenty-two dioceses, it is believed that the participation of women in religious affairs can be made far greater and more vital. A comprehensive program includes closer cooperation of men and women church workers; more aid to religious education; promotion of mothers' unions; sharing in the medical work of the churches, and help to the clergy in pastoral efforts.

Hindus Critical

Roman Catholics in the city of Madras were privileged to have a state holiday March 19, when three bishops were consecrated. This is the first time a state government has declared a holiday for such a purpose. In fact, Hindus could recall no similar occasion when a holiday has been proclaimed for them . . . and . . . were highly critical.

From the Indian-Pakistan border comes a story of how traveling Christians no longer have an opportunity they once enjoyed, of literally "standing up for Jesus." The two governments now use a passport system for people going from one country to the other. Until it was introduced recently, however, train officials customarily asked all Moslem passengers to rise and be counted, and then called upon Hindus to do the same.

Opportunity to Witness

Invariably on such occasions there were some who failed to rise, and when asked why not, they replied, "I am neither Moslem nor Hindu. I am a Christian." For the more devoted, it was looked upon as a fine chance to bear open witness to their faith. Perhaps more significantly, however, these minority Christians, in periods of tension, often were able to perform a healing role between hostile fellow-countrymen.

News Comes from Bombay

Bombay's state revenue and agricultural minister, B. S. Hiray, has disclosed that nearly seventy-five per cent of the students in the three agricultural colleges of the state—at Poona, Dharwar and Anand—have agreed to spend their Summer vacations helping relieve the famine in stricken areas. Prime Minister Nehru and education minister Maulana Abdul Kalam Azad have suggested that a degree be granted only after a year's voluntary rural service, and the Bombay students' move is expected to boost their idea among the people.

*Mr. Sunder-Rao is Indian correspondent to Worldover Press.

Washington Memorial Planned to Honor India's Mahatma Gandhi

A ten-million-dollar memorial to the late Mahatma Gandhi, Indian spiritual leader, is to be erected in Washington, D. C.

Indian Ambassador Gaganvihari L. Mehta and other high-ranking officials attended a ceremony in the nation's capital at which the government turned over six acres of land in Barnard Hill Park to the Indian League of America which will erect the memorial.

The memorial site embraces one of the highest hills in the District of Columbia and is situated four miles northeast of the Capitol. Congress passed special legislation in 1950 approving the land gift.

Sirdar J. J. Singh, president of the League, said that a building that will house the writings of Gandhi, a library, auditorium and stage is planned. He said that Americans of all faiths are contributing to the memorial.

—RELIGIOUS NEWS SERVICE

Literature Program Is Under Way In Southeast Asia

After a long period of preparation and many delays, the Literature Program of the United Board of Christian Colleges in China, designed to present Christian and democratic values to the Chinese in Southeast Asia, is actually under way. The members are as follows:

Dr. Frederick Hung, noted geographer and graduate of Fukien Christian University.

Dr. T. J. Ku, formerly dean of Hangchow University, who has just completed work for his doctorate in political science at Columbia University.

Dr. T. Y. Wu, graduate of the University of Nanking with a Harvard Ph.D. in international relations, who has given up a more lucrative post with the United Nations because of his belief in this program.

Dr. Martin Yang, Ph.D. in sociology from Cornell, formerly dean of arts at Cheeloo University.

In addition, Dr. W. H. Ma, formerly of the University of Nanking, is working on a half-time basis in Hong Kong. A home for the Working Group has been secured in Hartford, where a warm welcome has been extended by the Hartford Seminary Foundation.

Lutheran Head to Visit U. S.

Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, will visit the United States late in June, it was announced at National Lutheran Council headquarters in New York.

The announcement said that Bishop Lilje has accepted invitation to speak at the fifteenth annual Lutheran youth conference of the Augustana Lutheran Church at Boston, Mass., June 24-28, and at the fifteenth biennial international convention of the young people's Luther League of the Evangelical Lutheran Church at Fargo-Moorhead, Minn., July 1-5.

It is expected that Dr. Lilje also will take part in radio and television broadcasts while in the United States.

—Religious News Service

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Face-Lifting and Faith-Lifting

By MARLENE ARCHER*

JAPAN has caught the work camp spirit; and because of this we made some face liftings last summer at Keisen Girls' School in Tokyo.

The little school hasn't much glamor. It's a series of two-story frame buildings rising between tiny flower beds which in spring look like a patchwork quilt of all colors. Twenty-four years of use have made the unpainted boards of the school a grey-brown.

Miss Michi Kawai, our principal and founder[1], often says one needs a sixth sense to appreciate Keisen. But to see the smiling shy faces of the pupils and to hear the giggles up and down the hall would warm anybody's heart.

It's a place of action from eight to five. Many come early for the privilege of being janitor. Floors are cleaned by many little hands pushing cold wet rags over the boards.

Girls Move to Keisen

For our work camp session, twenty-three junior and senior high school girls and three of us teachers moved into the Japanese style mat rooms at Keisen. In our work there, the unpainted woodwork in the halls took on a rusty-brown shine. We also planted a nice spot of new lawn.

There were three crews at work. As the walls gradually became brown, so did our paint crew. Somehow it got in hair, on bare arms and legs; and when a screaming prankster came racing down the hall, one could have believed he was witnessing an Indian war dance.

After we'd scrubbed ourselves under the pump in the yard with a magic powder that removed the spattered paint, we had lunch.

Plates were heaped high with rice, and a tasty flat, brown fried fish spread himself on top, or nestled beside the salad. Sometimes the heap had a vegetable mixture stirred through or slowly oozing over the sides of the mound of rice. Chopsticks were distributed, and we were ready for Grace and eating.

Music and Dancing

For relaxation we had piano playing and square dancing. I witnessed play-weddings, funerals and graduations, with our little angels garbed in sheets parading over the cushiony mat.

We all took turns with preparation of morning and evening worship. And as we sang and thought about God's hand in our work, our places in serving others and working in cooperation with our fellow men grew clearer to us.

I'll long be an advocator of work camps. It's a pleasure to touch the actual need of another. The fellowship of working, playing and worshiping together is a teaching of Christian life, and it brings intense desire to go out and live with co-workers as family members. Moreover, it brings a consciousness of community responsibility. The values of sharing experiences of God help us all as we grow to understand what it is to live a Christlike life.

(Note: Work camp projects such as that carried on at Keisen School are sponsored by the World Council of Churches.)

*Methodist missionary and teacher of English at Keisen Girls' School, Tokyo.

[1]Word has come that Miss Michi Kawai recently passed away.

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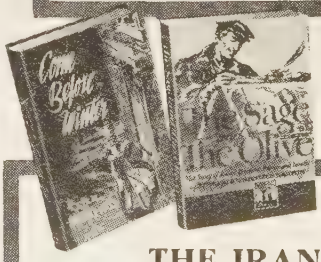

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Progress In Erasing India's Illiteracy

EDITORIAL NOTE: *The following is a portion of a speech given recently by Dr. Frank Laubach, pioneer literacy expert and missionary educator. Dr. Laubach is aiding with literacy projects of the India Development Program. He was named "Man of the Year" for 1952 by the Salvation Army.*

THE American and Indian governments invited the World Literacy Committee to make literacy lessons for the Indian villages, because we have had more experience all over India than anybody else. So since July we have been preparing lessons with Indian educators in eleven languages. We have a complete plan tailor-made for the Village Development Projects. Wherever we demonstrate these lessons they are called the best India ever had, and I am convinced that we now know how to make India literate.

A month before we start a literacy school we paste large charts on the village walls, so that the illiterates can learn all their letters without a teacher. . . .

Those who know their letters are allowed to read the primer, and they dash through it in a week.

The second reader is packed from cover to cover with secrets the village farmer needs to improve his condition. We got the information from the experts and wrote it in the simplest language. . . .

"Anand, the Wise Man"

In the second reader, "Anand, the Wise Man," we made a superman out of Anand and wove all this good advice into fiction. Anand learned to read and discovered that all the secrets of success are found in books. He shrewdly put them into practice and at last became wealthy, healthy, wise, happy and famous. The villagers take a deep breath at the end of each chapter and say, "If Anand can do that I can too." . . .

My work for illiterates all over the world has unfolded before me a brutal picture of misery and despair . . . the hungry masses of illiterates in Asia and Africa . . . work hard in spite of malaria and hookworm and hunger. They are slaves of oppression and exploitation and fear and ignorance . . . but . . . that innumerable multitude . . . is changing from despair to hope, from sullen submission to grim, irresistible determination to get free from want.

What brought about this colossal change? Some people will answer, "Communist agitators," and that is what the Communists want the masses to believe. . . .

We are fools to allow the world to believe that Communist agitators started the masses of mankind upward toward a better life. Our Gospel did that. Our democracy did that. Our fight for the freedom of mankind did that. . . .

Point Four announced the highest ethical standard nations have ever professed. . . . It is working now. If America does not lose her vision it will result in nothing less than a world rebuilt. . . .

As soon as my illiterate friends hear the good news that we are opening a wide door for them up out of destitution and despair, they will be easy to lead. I have worked and eaten and slept among them and I know how easy they are to lead if you love them, far easier to reach than people in America. All my illiterate friends need is to be sure we are sincere and wholehearted and not hiding any ulterior motive.

Disciples of Christ Name Twelve Delegates To Evanston Assembly

Appointment of 12 delegates and 12 accredited visitors to the Second Assembly of the World Council of Churches to be held in Evanston, Illinois, in August, 1954, has been made by the Board of Directors of the International Convention of Disciples of Christ, according to an announcement by Dr. Gaines M. Cook, the Convention's executive secretary. In keeping with plans of the World Council, appointment was made well in advance to enable delegates and accredited visitors to participate in preliminary studies already under way.

In addition to those appointed from the United States, other Disciples will attend from Canada, Great Britain, New Zealand and Australia, one Disciple delegate and one accredited visitor being assigned to each of these countries.

The list of official delegates follows: Hampton Adams, St. Louis; Geo. Walker Buckner, Jr., Indianapolis; Gaines M. Cook, Indianapolis; A. Dale Fiers, Indianapolis; Jack Finegan, Berkeley, Cal.; C. O. Hawley, Indianapolis; G. Edwin Osborn, Enid, Oklahoma; M. E. Sadler, Ft. Worth; Robert Tobias, Geneva; W. A. Welsh, Dallas; R. Fred West, Raleigh, N. C.; and Mrs. James D. Wyker, Columbia, Missouri.

The 12 accredited visitors are: W. B. Blakemore, Chicago; W. Jackson Jarman, Champaign, Ill.; Ira W. Langston, New York; Harold L. Lunger, Tucson, Arizona; C. C. Morrison, Chicago; Mrs. Forrest L. Richeson, Minneapolis; Fred Sawyer, Bloomfield, Iowa; O. L. Shelton, Indianapolis; H. L. Smith, Indianapolis; Mrs. Rosa Page Welch, Chicago; Howard Thomas Wood, Memphis; and the 1954 President of the International Convention.

The representation is considerably larger than at the Amsterdam Assembly or at last year's Faith and Order Conference in Lund, Sweden. However, there will be no classification of alternates, though the International Convention may name substitutes for any delegates not able to attend.

The official delegates and accredited visitors constitute a small proportion of those who will attend the Evanston meetings. Delegates from all over the world will have part in programs being set up in Chicago during the meetings and many sessions will be open to the public. Dr. John W. Harms of the Chicago church federation is working out plans for these meetings with the officers of the World Council. Delegations are expected from all over America

Eastern Schools Plan Literacy Journalism Courses

TWO eastern schools are instituting a joint program for training men and women to write simple articles and leaflets for use by adult illiterates learning to read and write in the world's underdeveloped countries.

Announcement of the program was made here by Dr. Wesley C. Clark, dean of Syracuse University's School of Journalism, and Dr. J. Maurice Hohlfield, acting dean of Hartford (Conn.) Seminary Foundation's Kennedy School of Missions.

"The Communists have worked diligently to spread their cheap propaganda materials among Asia's masses as they learn to read," the announcement said. "By contrast, our side has been pretty slow in getting out newspapers and magazines for the new readers in their own languages.

Going to Do It

"But now we are going to do it. Both thoughtful leaders in the West and officials of natural governments in the East are coming to see that we have to produce simple, helpful literature to educate and inspire new literature. This agreement is one of the first big steps toward that goal."

Both schools have pioneered in phases of this work. Under Dr. Hohlfield's direction the Hartford Seminary has offered linguistics and courses in methods of teaching adult illiterates to read. At Syracuse University, Prof. Robert Root, acting director of religious journalism, and Robert Laubach, son of Dr. Frank Laubach, noted literacy expert, taught a graduate course in literacy journalism last year.

Will Study at Hartford

Under the joint program, qualified college graduates will spend a year at the Hartford Seminary studying adult literacy education, linguistics and anthropology and a year at Syracuse studying writing, editing and the graphic arts.

Those who complete the two-year course will receive a master of science degree from Syracuse University.

The idea for such a program was broached early last year just before Prof. Roland Wolseley, Syracuse's director of religious journalism, left for eighteen months of work in India on a Fullbright grant. He will return nere next September.

—RELIGIOUS NEWS SERVICE

The Divine Gift

Tune: "Ancient of Days"
Alternate: "Charterhouse"

O God of Light, thy word, a lamp unfailing,
Shines through the darkness of our earthly way,
O'er fear and doubt, o'er black despair prevailing,
Guiding our steps to thine eternal day.

From days of old, through swiftly rolling ages,
Thou hast revealed thy will to mortal men,
Speaking to saints, to prophets, kings and sages,
Who wrote the message with immortal pen.

Undimmed by time, the word is still revealing
To sinful men thy justice and thy grace;
And questing hearts that long for peace and healing
See thy compassion in the Saviour's face.

To all the world the message thou art sending,
To every land, to every race and clan;
And myriad tongues, in one great anthem blending,
Acclaim with joy thy wondrous gift to man. AMEN

—SARAH E. TAYLOR

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Milton Society Honors Miss Helen Keller

Mrs. Ruth Reynolds (right), Canadian leader of the John Milton Society, is shown presenting Miss Helen Keller with 21 roses in honor of the 21 years she served as president of the Society, an organization dedicated to the world-wide Christian service to the blind. It is now in its twenty-fifth year.

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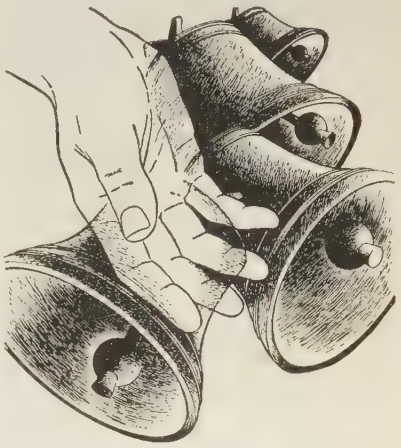

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To each club of *five* subscribers WORLD CALL will present 50 Latin American napkins. These are green-and-white luncheon-size napkins of unique design.

To each club of *ten* subscribers WORLD CALL will award 20 puzzlemats (10 x 7½ inches) and 20 Latin American napkins. The puzzlemats are intriguing devices for presenting information about Spanish-speaking people.

This offer is good from May 1 to midnight, June 30. All orders requesting a bonus must be postmarked not later than midnight, June 30.

The request for the bonus must be made on the order. A bonus cannot be given on an order previously received.

Two orders cannot be combined to receive the benefit of the club rate and obtain a bonus. Single subscriptions (or any number under five) cannot be added to a previous order, and will be entered at the regular $2.00 subscription rate only.

Order additional puzzlemats or napkins from the Wright Studio, 5335 Ohmer Ave., Indianapolis, Ind.

First Impressions

AFTER only a brief stay in Japan, we have been impressed by several things from the very start. We are primarily impressed with the doll-house sizes of everything that meets the eye—from the tiny shops lining the busy streets, to the tiny people hurrying in and out of them; from the fact that I have to watch downward to prevent trampling little people, to the fact that constant vigilance must be kept on a higher level to avoid bumping my head on every door sill. Of course, Mary Maxine happily finds herself among people her own size for the first time, and enjoys "meeting people on their own level."

We have been deeply impressed by the constant and sincere affection fathers and mothers display for their children. It is quite common to see a father carrying a child on his back in the conventional Japanese manner. There is much pride in every parent's voice and eyes when he talks of his children, and adults and youngsters often play together. It seems to be customary here for grown-ups to stand up in streetcars and trains so that the children might be seated.

Other Qualities Noted

Perhaps we have been most impressed with the sincerity, zeal and hard work of the missionaries and the ministers in the Japan Mission. I believe the day of the vast numbers turning to Christianity is passing, but the doors are not yet closed. We have found a great eagerness on the part of many Japanese for a better understanding of the Christian religion. Some of these persons suffer many inconveniences in order to talk with Christians about our message.

There are many reasons for this eagerness. We feel that one of the major reasons is the love, sincerity and willingness of Christian leaders to sacrifice in order to serve the Master. The ministers have suffered unbelievable hardships since the war. Life is very trying now. Still their faith and hard work would put many of us to shame.

We are much impressed with the labors of the missionaries here. Their influence has been tremendous as they witness for Christ in love and service. We have learned to respect all of them, for they are truly helping to lay a solid foundation for the Christian faith in Japan.

—MARY MAXINE and RALPH PALMER

Tokyo, Japan

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PATTERN FOR SUCCESSFUL LIVING, by Fred Pierce Corson. The John J. Winston Company, Philadelphia, Pa. Price $2.50.

A series of simple, pointed discussions of life with its problems, decisions, wants, fears and hopes. Each of the 26 brief chapters centers in a single aspect of life which the author, a bishop of the Methodist Church, discusses with clarity and charm.

Book Chat

(*Continued from page* 18)

CHAD Walsh has considerable genius in phrasing materials for college students. His treatments are sharp and brief. Some of his most pertinent observations are gathered together in a study book called *Campus Gods on Trial*. These campus gods are five —most of them borrowed from the off-campus world—materialism, communism, scientism, skepticism, and libertinism. If one is teaching or speaking to college students this book, while not profound, will be helpful as a technique.

GEORGE F. WILLISON'S *The Pilgrim Reader* is a remarkable piece of editing and research. The book consists of a series of original documents of the Pilgrim Fathers and those related to them, arranged chronologically, the most important of which is the Journal of Governor William Bradford. It is a big book of nearly 600 pages and the editing is skillfully done. It presents itself as a story of Pilgrim life from the famous Scrooby church in Britain to the subsequent refuge in Holland, the adventurous journey to America, and continues the history of Plymouth Colony until 1691 when the colony was absorbed into the Massachusetts Bay Colony. No debunking of the Pilgrim Fathers can take away the major place that religious freedom had in the great adventure of their lives and the determination with which they charted their course.

WILLIAM WHITMAN is a newspaper reporter. He decided that it would be interesting to go about interviewing all kinds of people about their religious ideas. He talked with laborers, housewives, authors, professors and statesmen. He gathered the responses to his questions, put them into rough classifications for his various chapters and published the result in a book called *A Reporter In Search of God*. He found out about what any experienced person would expect to find. There were many concepts of religion. Some were bored, some were defensive, some highly interested, some deeply devoted. Most people believe in God and want to do right. His questions were intelligently phrased, he knows how to write, and there is a lot of good quotable material here.

Books Mentioned in Book Chat

THE CHRISTIAN APPROACH TO CULTURE, by Emile Cailliet. New York and Nashville. The Abingdon-Cokesbury Press. 288 pp. Price $3.75.

MAN'S SEARCH FOR HIMSELF, by Rollo May. New York. W. W. Norton & Co. 281 pp. Price $3.50.

CAMPUS GODS ON TRIAL, by Chad Walsh. New York. The Macmillan Co. 138 pp. Price $2.50.

THE PILGRIM READER, by George F. Willison. Garden City. Doubleday & Co. 585 pp. Price $5.95.

A REPORTER IN SEARCH OF GOD, by Howard Whitman. Garden City. Doubleday & Co. 320 pp. Price $3.50.

Publications Received

RELIGION IN SHOES, BROTHER BRYAN OF BIRMINGHAM, by Hunter B. Blakely. Richmond. John Knox Press. Price $2.00.

YOU AND GOD, by William J. Purdue. New York. Exposition Press. Price $2.50.

SPIRITUS CREATOR, by Regin Prenter. Philadelphia. The Muhlenberg Press. Price $3.00.

WHERE JESUS WALKED, by Sandford Fleming. Philadelphia. The Judson Press. Price $2.50.

WHO COOKED MOTHER GOOSE? by Dick Ashbaugh. New York. Doubleday and Co. Price $2.75.

CAMPUS GODS ON TRIAL, by Chad Walsh. New York. The Macmillan Co. Price $2.50.

REPORT FROM CHRISTIAN EUROPE, by Stewart Winfield Herman. New York. Friendship Press. Price $2.50.

THE PILGRIM READER, by George F. Willison. New York. Doubleday and Co. Price $5.95.

PAPI, by Eleanor Hull. New York. Friendship Press. Price $2.00 (cloth), $1.25 (paper).

PATTERN FOR SUCCESSFUL LIVING, by Fred Pierce Corson. Philadelphia. The John C. Winston Co. Price $2.50.

THE WORLD'S GREATEST SHORT STORY, by Frederick Sommer. Oswego, Kansas. The Carpenter Press.

GOD'S GREAT SECRET, by Frederick Sommer. Oswego, Kansas. The Carpenter Press.

Funds for translating works of writers who deserve to be made known but have never been translated into the most widely spoken languages are provided in the budget of the United Nations Educational, Scientific and Cultural Organization.

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Here and There . . . With *World Call*

Dear World Call Reader:

It was a red letter day in the World Call office when we received an order for 480 subscriptions from University Church, Seattle, Washington, where *Dr. John Paul Pack* is the minister. We were certainly pleased —to put it mildly—to learn that University Church had adopted a plan to send WORLD CALL into the home of every member pledging 25c or more weekly to missions or benevolence.

You will recall that last year University Church headed the list of churches making the greatest gain in World Call subscriptions. Now, they have more than doubled that gain. The seed was planted when WORLD CALL was given so much publicity throughout all of last year. Interest increased and now the seed is bearing abundant fruit. Dr. and Mrs. Pack are ardent supporters of WORLD CALL, and from all reports everybody is enthusiastic about the new plan. The World Call staff shares that enthusiasm.

There is always enthusiasm in churches where WORLD CALL is sent into the homes under this or a similar plan, which is not at all surprising. After all, scientists tell us that to be successful we must have a knowledge of the world around us and the ability to use that knowledge in everyday living. Let's insert "church members" after "successful," and so bring WORLD CALL into the picture. We certainly are given knowledge of the world around us by WORLD CALL, and at the same time we find ways in which we can use that knowledge in our everyday life. Use it for the enrichment of the lives of others as well as our own. When a magazine does that for its members, a church has good reason to be enthusiastic about sending it into every church home.

Have you ever spent hours going through back copies of WORLD CALL looking for something you knew was in one of them? Or maybe you were looking for everything on one particular subject in several issues. You can save a lot of time, and often find more material by using the World Call Index. The 1952 index is now ready and we will send your copy, without charge, if you will just drop us a card requesting it. It would be a good idea to do it right away so you will have an index on hand when you need it.

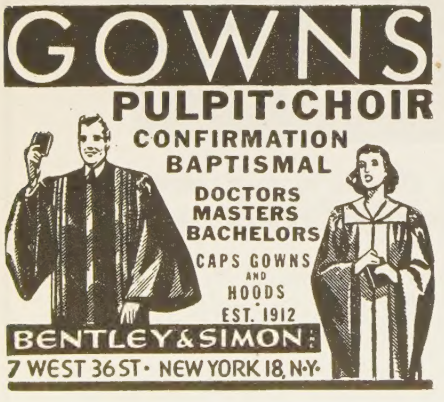
We think you will be pleased with the special offer we are making for May and June, the closing two months of 1952-53. If you have seen any of the napkins and puzzlemats from the Wright Studio I am sure you will be, for that is what we are giving as a bonus for club subscriptions received from May 1 to midnight June 30. Both the napkins and puzzlemats are really lovely, and you will want a supply for your church. Ask your WORLD CALL secretary about them. You might also ask her to do some calling on non-subscribers in your church. Those you visit would appreciate your call and you would enjoy making it I am sure. Share your interest in WORLD CALL with others. You will be happier for it, and I will always be

Gratefully yours,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Index Available

Copies of the 1952 World Call Index are available now from the editorial offices, 222 South Downey Avenue, Indianapolis 7, Indiana. No charge is made for the Index; sending a postal card will place an order.

The Index, which covers January to December, 1952, is invaluable to those who wish to locate articles, pictures and reference materials from time to time. The entire year's contents are listed under headings to make the search an easy matter. Material is grouped under subjects and titles, authors and photographic illustrations.



Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1952 to February 28, 1953, Compared with July 1, 1951 to February 28, 1952

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1951-52	1952-53	1951-52	1952-53
Churches	$652,446.52	$746,580.95	$184,771.83	$165,528.46
Sunday Schools	159,491.12	174,244.54	11,430.59	7,962.72
Christian Women's Fellowships	499,115.65	558,340.75	44,366.94	15,533.31
Guilds	21,220.95	22,129.33	2,879.78	1,203.63
Youth Groups	25,563.41	28,526.36	2,248.69	2,674.74
Children's Groups	2,799.51	4,039.57	553.12	874.99
Individuals	21,596.20	30,563.83	73,409.75	23,817.49
Grand Totals	$1,382,233.42	$1,564,425.33	$319,660.70	$217,595.34
CWF and Guild Totals	$520,336.60	$580,470.08	$ 47,246.72	$ 16,736.94

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $182,191.91.

Last Column

KNOWLEDGE of the Bible made Karen Hassinger, 15, vocabulary queen of Bellevue (Ohio) High School for 1953.

Karen was one of four girls left standing when the moderator gave out the word *abase*. Three girls quickly were eliminated. Karen was equal to the test.

"I'm not sure, but I know that Christ said, 'And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted,' so I think the word means *to bring down*."

The contest was a variation of the old spelling bee in that it required contestants to give the definition of words. Mrs. Rollin Hassinger, the girl's mother, said Karen prefers reading the Bible to other types of literature.

—RELIGIOUS NEWS SERVICE

The Seven Do-Mores: Do more than exist —*live*. Do more than touch—*feel*. Do more than read—*absorb*. Do more than hear—*listen*. Do more than listen—*understand*. Do more than think—*ponder*. Do more than talk—*say something*.

—JOHN HARSEN RHOADES

Too Far

We're a mile and a half from church, you know, and our friends are coming, so we can't go. To disappoint our friends would seem unkind, but to neglect church we don't mind. We want to please our friends on earth, and spend a day in feasting and mirth. But some time, when we come near the end of our days, we'll go to church and mend our ways!

—GEORGE C. DEGEN

Word of God

I am always thinking of the natural beauty of Galilee when I meditate on Jesus' Sermon on the Mount. As God's most wonderful mystery was told to human beings through Christ, Nature, which is also the Word of God, can be found in the words of Christ. In the lilies, the birds, the reeds, the evening sky, the fields and their thorns and thistles, the wheat and oats, and more than in these, in the hot tears and blood of human society, every word and phrase of Jesus are expressed. There is deep meaning in the saying of John that Christ is the Word of God.

—TOYOHIKO KAGAWA

Most men believe that it would benefit them if they could get a little from those who have more. How much more it would benefit them if they would learn a little from those who have more.

—WILLIAM J. BOETEKER

Many a man has risen because he would not let his tears blind him.

—ROY L. SMITH

FROM YOUTH THROUGH OLD AGE

The Pension Plan serves the total ministry. Early enrollment is important. A postponement of only a few years will make a great difference.

Accruing Pension Credits in a typical case will provide a pension of $2,300.00 per year at age 68, when membership begins at 25.

The earlier enrollment begins the more rapidly the widow's pension passes the minimum, since it will be one-half of the earned pension credits.

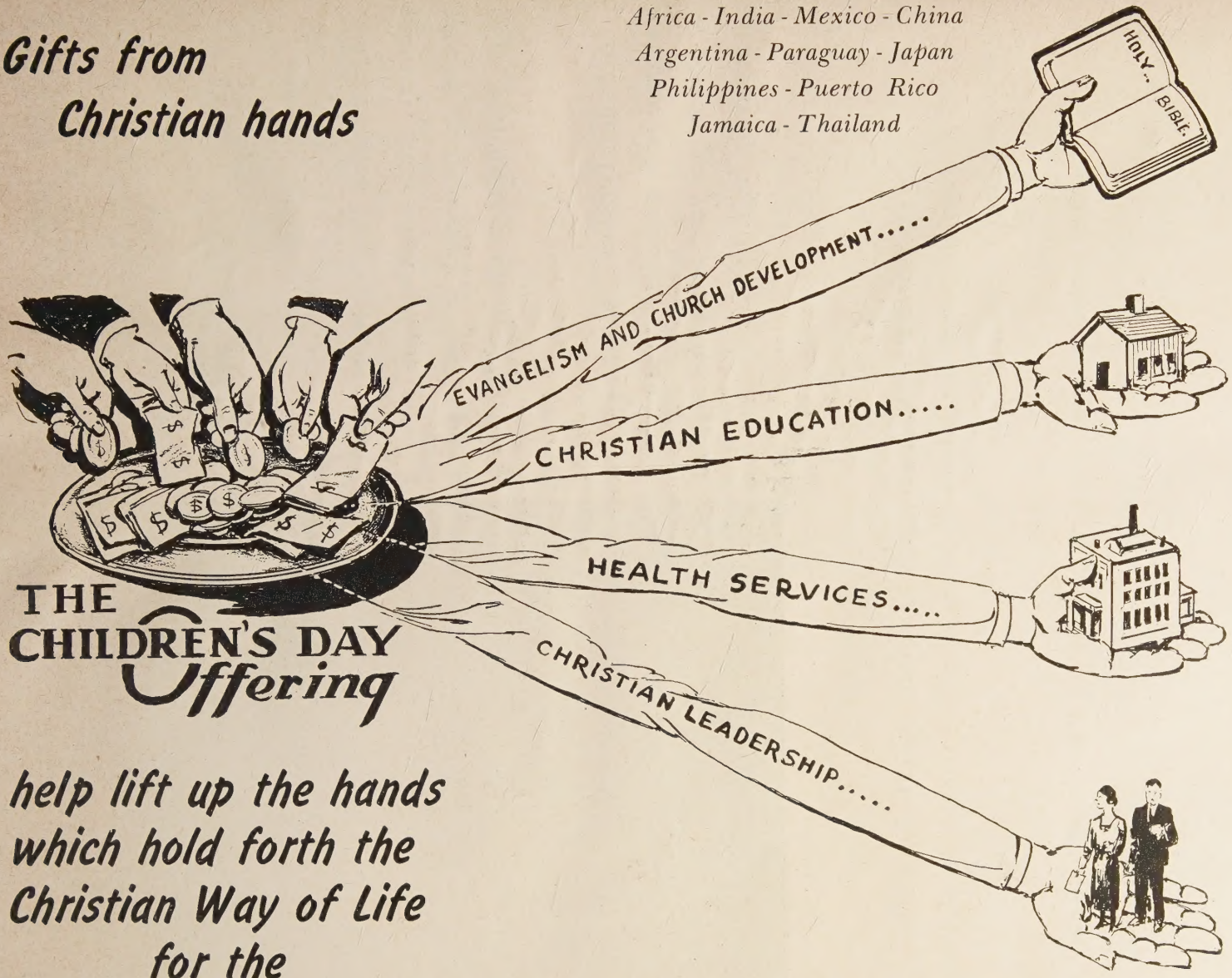
The generous protections of the Pension Plan begin with enrollment. Delay can be costly to the minister, his family and church.

By beginning Pension Plan participation today a door is opened for a more effective service to our Lord and the church. The Pension Plan will strengthen the ministry not only in youth, but in the hazards of mid-life and in the uncertainty of OLD AGE.

PENSION FUND OF DISCIPLES OF CHRIST
800 TEST BUILDING, INDIANAPOLIS 4, INDIANA

Gifts from Christian hands

Africa - India - Mexico - China
Argentina - Paraguay - Japan
Philippines - Puerto Rico
Jamaica - Thailand



268 Churches
1,440 Places of Regular Meeting
99,629 Baptized Members
5,105 Added Last Year

257 Mission Schools
14,187 Students
281 Ministerial Students
382 Bible Schools

14 Hospitals
15 Dispensaries
40 Student Nurses
675,771 Treatments Given Last Year

217 Missionaries
2,163 Native Workers
18 Missionaries Sent Out Last Year
103 Young People Accepted as Missionary Candidates

THE CHILDREN'S DAY *Offering*

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